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The American Friend

Old Series
Vol. XXXVI. No. 7

FEBRUARY 14, 1929

New Series
Vol. XVII. No. 7

More Necessary Than Ever

AN EDITORIAL

How the Figures Stand

A Better Society of Friends

WILBUR K. THOMAS

Measuring Indian Missions

OFFICIAL REPORT

The Messenger of Peace

SUPPLEMENT

Pacific School of Religion
Berkeley, Calif.

ON THE HORIZON OF THE CHRISTIAN CHURCH

RURAL FIELDS NEED EFFICIENT WORKERS

Dr. Malcolm Dana, of New York, director of rural work of the Congregational Church Extension Board, in his report on religious conditions in country areas, says that the inefficient rural pastor is bound to pass out with the inefficient farmer. "The tendency is for the farms to pass into the hands of the efficient farmer. It is widely claimed that ten per cent of the people are to feed ninety per cent in America. The inefficient farmer is to be pushed off the soil. A like fate awaits the inefficient minister and church of the countryside. The implication involves fewer and better churches. The country minister must match the ten per cent farmer who is going to abide and feed the ninety per cent. The minister and church in country areas, whether they will it or not, must stand a daily comparison with modern scientific agriculture in its knowledge, technique and equipment." Dr. Dana declared that the latest word in the rural enterprise is the urging of summer schools for rural ministers and the readjustment of seminary courses to meet the needs of the American countryside.

NEW VATICAN TREASURE HOUSE COMPLETED

One of the largest and most valuable collections of books and manuscripts in the world will shortly be installed at Rome in the costly new library edifice that has been constructed as an addition to the historical Vatican library. The building has just been completed. Sixty thousand manuscripts alone—a number equalled by few collections in the world—will be moved into the new treasure house. The mammoth task of indexing and cataloguing all these manuscripts—now practically finished—has been accomplished with the aid of American library experts and more particularly with the aid of the Carnegie Endowment for International Peace, under whose auspices four members of the Vatican staff recently made a year's study of American library methods. The indexing and filing systems used by the Library of Congress and the Carnegie libraries have already been adopted for the famous Vatican book collection, and when the catalogue is published, students will have the opportunity for consulting old and rare volumes which never before have been available for research. More than 250,000 volumes are to be housed in the new building. In the Vatican Library are the famous Yemen collection of Arabian manuscripts, which came into the Pope's possession in 1922 after Vatican authorities had negotiated for them for twelve years. In that same year, Pope Pius procured for the Library the collection of Prince Chigi, which alone contains over 3,000 manuscripts. In 1926, the Vatican acquired the library of the Ferraioli family, a collection of 1,200 very rare manuscripts.

You too will be pleased

"We are pleased with the promptness with which you have sent our checks," writes one of our Annuity Bond holders, "and, also, we feel that our money is left where it will do the most good. Would you like to have us send another $—— and you issue us another Annuity Bond. . . .?"

The Mission Board is always happy to comply with such requests.

Are there not many Friends who would like to further the missionary work of the church by giving money on the Annuity Plan?

For details about the Plan, write to the

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street

RICHMOND, INDIANA

MISSION PROGRESS THROUGH RECIPROCITY

The neglected peoples of America can only be evangelized by missionaries who do not collide with each other, the delegates were told by Dr. Charles L. White of New York in his fourth annual address as president of the Home Missions Council. Constituents of the Council are mission boards of twenty-eight Protestant denominations in the United States and Canada. "We have nothing to do with, and no responsibility for, either advocating or bringing about organic church unity of the various denominations whose home missionary tasks have been committed to our hands. As we clasp hands in a new fellowship we face a new era in Home Missionary work. Our task is as clear as crystal. One thing we do. Primarily it is to do a complicated mission work in a continent seething with social and economic changes and to do it without waste of missionary funds, duplication of energy or neglect of any unevangelized areas. All studying the work of each and praying for the success of all, we look for progress through reciprocity and spiritual conquest through missionary co-operation."

IMPORTANT TREATIES BEFORE THE SENATE

Four humanitarian treaties are now before the Senate waiting to be ratified by that body. The first of these conventions has to do with guaranteeing certain rights in regard to trade and to missionary enterprise in Africa; the second prohibits the entrance of trade spirits into Africa; the third prohibits the sale of war arms to individuals, provides for publicity in regard to the sale of such arms to governments, and places the traffic in all kinds of arms in a special zone under strict control; and the fourth convention provides for the progressive abolition of domestic slavery, and imposes certain restrictions upon forced labor. The Administrative Committee of the Federal Council of the Churches, on January 25, took action, expressing the hope that these four treaties might be ratified by the Senate before the close of the present session of Congress.

WOULD PROMOTE INTERNATIONAL GOODWILL

The cause of international goodwill was greatly aided in the city of Detroit, Michigan, when on January 23, in Orchestra Hall, under the auspices of the League of Nations Non-Partisan Association, two eminent publicists, M. Pierre De Lanux of France and Herr Wolf von Dewall of Germany, spoke on international affairs. The Frenchman spoke on "A Frenchman Looks at Germany," and the German on "A German Looks at France." These men saw actual service on opposite sides during the great war and their frank and brilliant appraisal of world conditions was revealing and informative.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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More Necessary than Ever

NOT very long ago a supposedly learned man said in effect that God is becoming progressively unnecessary. What he evidently meant was that the things in life which we need and want and for which we used to ask God are now being provided by the ingenuity of man himself in mastering the secrets of the material world. What a reflection is this upon the kind of God so many people have conceived! And how revealing as to the increasing barrenness of life, conceived as consisting of material things!

This man's statement is crassly bald and blunt, and even blasphemous. Perhaps it has this merit, however—of shocking us awake to certain trends of thought and attitude. We have not seen the present situation more discerningly analyzed than in the following words by Dwight Bradley in *The Congregationalist*.

We have reached a stage in Western Civilization when, if the present tendency be followed much farther, the priceless heritage of spiritual experience which has been handed down to us will soon be lost. Science, finally successful in its conquest of superstition and magic, has become too sure of itself. And men are paying to Science an homage more devout than Science ought to be paid. Scientific advance has made the objective world so alluring that we are inclined to fall down and worship at its feet. We are drawn away from the subjective realm where Religion can lead us to deepening inward revelation. We are at the point of departure from the life of the hungry soul to the frankly external life of the well-nourished body.

Scientists may and often do search for God—but they should know that God was never found through scientific research! He who discovers God, whether he be a scientist or a street sweeper, finds God within the secret chamber of his own soul. Business men may be and often are honestly spiritual—but they should realize that spirituality can never be introduced to economic affairs as a sort of valuable acquaintance! If Religion is to enter into business it must be as the master and not merely as an invited guest!

What must be sought, if our civilization and the individuals who make it up are not to grow into the likeness of a lot of mechanical toys stalking or dancing around upon the crust of a minor planet, is a recovery of Religion. We must abandon the substitutes which are vended today in lieu of the real thing. We must turn away from weakly and despairing survivals of a former religiousness. And we must regain Religion which stands in its own right as the interpreter of man's inner experience of God and which drives men out into the world as apostles and missionaries of a great Good News!

To accomplish this we must shake loose from the dominance of the objective world. We must turn in upon ourselves and there re-learn the old truth that the kingdom of heaven cometh not with observation! The kingdom of heaven is within us. No Science can show us this. Religion alone can prove it. And Religion is a matter between man, the relative, and God, the Absolute. The chief task of our times is that of the recovery of Religion.

This means, of course, that instead of becoming progressively unnecessary, God is more necessary than ever. For one thing, the very inventions of man are so easily turned to his own destruction if not directed by right and helpful purposes. The cynical deist expressed this thought on its lower level when he said that if there were not a God he should want to create one, for he didn't want his throat cut. But the case for physical self-defense is entirely secondary, though important. Our greatest and most imminent danger is that of being submerged spiritually. More and more we need God to keep the *things* of life where they belong. Otherwise, although everything we touch turns to the gold of comfort, ease and pleasure, our souls will starve and perish.

What is this religion that must be recovered? How and where is the world to find the God who will save our lives and make them wholesome and helpful? We are persuaded that fine words and pretty generalities will not do these much needed things. There is a tendency to etherealize God to such an extent that he cannot become real enough to us to speak to our condition. It isn't religion as a refined humanism that we need today. We must have something more vital, more personal, more imperative, more commanding. Where shall we find it and how may we make it ours?

First of all we need to find God as a person and as a friend. Many have found it difficult so to conceive him, the author and directing force of the universe. It *is* hard—until we see Jesus, his Son. When we behold the Christ, when we let him come into our lives and control us, we appreciate what God the Father is like. The Father is thus made near and real to us.

We are not going to "recover religion" as a vital, personal experience by mere wistful wishing or by breathing it in as from the atmosphere about us. It must be infinitely more than an ethical aspiration. What Christ came to do was to change men's hearts, to save them from their sins. That's where he began and that's where we must begin. The terms "sin" and "salvation" are not used so much today as they once were. We are told that they do not register in

the thought and terminology of the present. It is not so important, perhaps, what the words used are, but the realities behind them remain the same and are eternal. Let us never forget that. We can't evade or ignore the thing we have long called sin by calling it something else. We can't contrive our own spiritual bootstraps by ceasing to talk of salvation. In the old days we would cry out that we are "lost and undone." We must mean the same thing today when we say that we need to curb the power of the objective and the material without and to enrich the spiritual life within.

When we talk of saving the world and saving society in all its social relationships, we imply a religion that must first save a man. The world can't be saved unless individuals are saved; unless something takes place in individual hearts that changes the whole outlook of life, that gives creation a new smell, as George Fox found. This is the kind of religion that needs to be recovered, in so far as it has been lost.

For a Better Society of Friends

BY WILBUR K. THOMAS

WHILE the Society of Friends in the world is just a little more than holding its own numerically, it is evident that it is growing in influence. It has never sought numbers, and the masses of people have not been attracted to it. Its influence has not been limited to its numbers, however, and today there is more of the world's destiny in its hands than ever before. Jolted out of its complacency by war conditions, the Society emerged from its periods of isolation, hat worship, separations, etc., to a united life of service. The English Friends led the way by establishing the Friends' War Victims' Relief Committee; and, upon entry of the United States into the war, the work was strengthened by the organization of the American Friends' Service Committee. During these years the members of the Society have dared to reach out and touch some of the great social problems. They have borne a testimony against all war in the midst of war; they have put in practice the teaching of Jesus to "Love your enemies"; they have emphasized the way of life as taught by Jesus without seeking to build up their own organization. There is now a sense of unity among Friends throughout the world. No organic unity exists or is desired by most Friends. The fellowship of suffering, however, has brought the group into sympathetic touch with each other; and now we enjoy the fellowship of service.

Friends are located in strategic positions throughout the whole world. There are Yearly Meetings not only in the United States, Canada, England and Ireland, but also in Japan, China, India, Germany and Cuba.* In addition, there are more or less flourishing Friendly centers in Mexico, Jamaica, British East Africa, South Africa, Madagascar, Palestine, France, Italy, Poland, Switzerland, Norway, Sweden, Denmark, Holland, Russia, Australia, Tasmania and New Zealand. In most cases the groups are made up of native people. Interested Friends in all of these countries are bearing testimony to the way of life as emphasized by Friends during the past two hundred and seventy-five years. Do Friends have an influence in all of these countries? One cannot answer this question without appearing to "brag" about the accomplishments of the Society. Those who realize its limitations are not prone to extol its accomplishments. One has only to consider the part that Friends have had in such movements as prison reform, temperance, abolition of slavery, etc., to realize how active they have been. In all of these countries, Friends are identified with all the movements that look toward social betterment. In Christian countries they actively support all reform movements. The missionaries in other fields are helping the needy in both a material and spiritual way. No one can estimate the value of the services they are rendering at home and abroad. The influence of Friends is limited only by the spiritual power manifested through their lives.

How has this been brought about? One must say that the present position of the Society of Friends has not been secured through any one organization or any one movement. It is not due alone to any great religious revival, to an evangelical movement, to social service work, or to the services of one or more individuals, but to all of these and more. In the early history of the Society, Friends went out on a great preaching crusade. At the same time others devoted themselves to the interests of those who were made to suffer on account of their religious convictions. Material and spiritual relief were given both at home and abroad. Throughout its history, missionaries to foreign lands have enhanced the value of the Society. Men like Daniel Wheeler have gone to countries to bring about changes in land laws, treatment of peasants, etc. Elizabeth Fry, John Bright, John Woolman have made their contributions in their day and in their own way. Today, missionaries and business representatives in foreign fields, social workers at home and abroad, ministers, business men, teachers and professional people are making their contributions to the welfare of their fellowmen. All of these are helping to strengthen the position that the Society of Friends holds today throughout the world. No one can say that one is more valuable than another, for they are all necessary.

Friends everywhere recognize that the American Friends' Service Committee and the corresponding organization of London and Dublin Yearly Meetings, have had a great deal to do during the past ten years in opening up ways for Friends to be of further service. It is not my purpose to recount the work of these Committees; there are many books and pamphlets on

*A Yearly Meeting was also established in Syria in 1928.—EDITOR.

this subject. It is evident, however, that the work has been effective. Nevertheless, Friends do not deserve the praise that is being bestowed upon them by people throughout the world. If good has been done, I can only say it should not have been left undone. But the work of these Committees has made a deep impression upon many people. What has made it effective?

Without diminishing their regular work at home or abroad, Friends in 1917 and since have united in a few great pieces of service. During the war this led them to minister to the needy in the stricken countries. Since that time it has led them to united work on behalf of a new world—a world in which there will be no war. During the war Friends united in feeding the hungry, clothing the naked, visiting the sick and those in prison and helping the poor throughout the world. Since that time they have endeavored through Government officials, the public press, the printed and spoken word to bring about better conditions among races and nations. United service has been the watchword. No one group could have accomplished as much.

Is the work to be continued? Perhaps the question can be answered by asking more questions. Is the spirit of unity among Friends throughout the world to be maintained? Can it be maintained without having a simple, non-legislative clearing house? Can national and international work be carried on more effectively through a representative central organization, or by unrelated or sectional groups? Can such work as Peace work, Inter-racial work, service in foreign lands, development of a new type of patriotism, be made more effective by unrelated action by one or more of the twenty-eight Yearly Meetings on the American Continent, or by co-operative action through a Central Committee acting in co-operation with Yearly Meetings in other parts of the world? Are Friends sufficiently integrated to enter into friendly co-operation in work that is of common interest? The last ten years have emphasized the value of united service. By uniting in the fellowship of service, the testimony of the Society has been made very effective. This in itself should be an answer to the question as to whether or not the work is to be continued. Individual activity is worth while, but united service is worth far more. World problems call for all the service that the Society of Friends has to give. Only by working together on problems that are of mutual interest can our testimony be made effective.

Measuring Indian Missions

Ten Experts Look Us Over

AS PROMISED on January 31, the following statements are quoted from the closing chapter of the official report of the recent survey of our Government Indian Service. The survey was made in 1926 and 1927 by the Institute for Government Research, under direction of Mr. Lewis Meriam of the regular staff of the Institute, in cooperation with nine specialists, selected for this particular project. These included the following persons.

Specialist in legal aspects of Indian problems: Ray A. Brown, University of Wisconsin.

Indian adviser: Henry Roe Cloud, President of the American Indian Institute, Wichita, Kansas.

Specialist in economic conditions: Edward Everett Dale, head of the department of history of the University of Oklahoma.

Specialist to study conditions of Indian migrants to urban communities: Miss Emma Duke.

Specialist in health: Dr. Herbert R. Edwards, on appointment, Medical Field Secretary of the National Tuberculosis Association.

Specialist in existing material relating to Indians: Fayette Avery McKenzie, Juniata College.

Specialist in family life and activities of women: Miss Mary Louise Mark, Ohio State University.

Specialist in education: W. Carson Ryan, Jr., Swarthmore College.

Specialist in agriculture: William J. Spillman, Agricultural Economist, United States Department of Agriculture.

The last chapter in the carefully prepared report of these men and women is entitled Missionary Activities, from which the following quotations are made. Effort has been made to reflect accurately in these quotations the conclusions, criticisms, and recommendations of the Survey staff, but it is, of course, impossible to give all of their very helpful diagnosis and suggestions in these few paragraphs. The entire chapter should be carefully studied by every missionary committee and society.

MISSIONARY ACTIVITIES

"Because of the great concern which the survey staff has for the Indians, and for the success of work in their behalf, it will perhaps be pardoned if it venture somewhat beyond what is possibly its proper field and offer certain suggestions for the consideration of the churches and the missionaries. This course seems appropriate because the staff has given considerable time to a study of the missionary activities and has profited much from interviews with the missionaries.

"If one should attempt to summarize in a single word the outstanding need in the field of missionary activities among the Indians that word would be cooperation. Cooperation is needed both in the relationships between the government and the missionaries and in the relationships between the churches or the missionaries themselves.

"A national advisory council composed of representatives of each of the churches engaged in mission work among the Indians would, it is believed, serve a valuable purpose . . . If the churches are willing to cooperate in such a council it is recommended that an appropriation be made by the national government to defray the traveling expenses and the subsistence of these representatives when in attendance at council meetings or meetings of committees of the council called at the request of the government.

"If missionaries were more generally qualified by more special preparation for definite lines of secular work with the people, Christian missions, both Catholic and Protestant, might render an incomparable service to the nation as well as to the Indians.

"The Protestant churches particularly, it would seem, should give more thought

to the serious problems arising from the isolation of their missionaries. Many of these missionaries need much greater opportunity for normal friendly human contacts with persons other than those they meet in the regular course of the day's work.

"Unless funds are available adequately to maintain all stations at present in operation, the question may be raised as to whether more effective results could be secured through concentrating the resources on a smaller number of stations. Such a course will doubtless be necessary in several instances if the mission program is to be broadened, utilizing a large number of contacts with the Indians instead of placing the main reliance upon the more or less traditional activities of churches in white communities.

"In all this work much sympathetic consideration must be given the native Indian religions and ethics and even the forms of worship.

INDIAN HOMES AND CHURCHES

"Neither the work of the government nor of the missionaries has really reached the home and family life of the Indians to any very marked degree. . . . The typical Indian home discloses the need for training and influence in sanitation, hygiene, and orderly and methodical care. . . . From the point of view of the survey staff, it is difficult to see how a spiritual awakening and a high standard of ethics could develop without bearing fruit indirectly in higher standards of family and community life.

"In general it is probably true that the missionaries have placed their main reliance for reaching the adult Indian upon the traditional church activities, conducted in much the same way as are activities for white church members. Here and there are some notable exceptions where church services are but incidental to a very much broader program for adults, but these exceptions after all are not numerous. Where the church service is the main approach to adults, both active church membership and church attendance are generally small.

LEADERSHIP, COOPERATION, AND EMPHASIS

"The development of native leadership, whether or not an ostensible object of missionary effort, has too often in practice been omitted from the actual objectives of mission work.

"Religious leadership might by some people be expected from the Indian young people who have been in the boarding schools. . . . Neither the missionaries nor the government has worked out a concrete program or challenge to lay before the boarding school youth upon his return and his education has rarely been directly pointed toward an effective life back in the reservation. Unless he happens to be the exceptional youth, and this is true not only of Indians, his interests in the late teens and early twenties do not center primarily on church activities.

"The church, therefore, if it is to depend on returned students for leadership and organized religious activity, must have a program which is much more varied than one consisting mainly of church services or other ordinary church activities.

"It is quite probable that the Protestant missions could, without sacrificing the advantages of individual effort and local control, achieve certain obvious advantages of organization, by pooling their interests in some interdenominational committee on Indian work similar to the Committee on Cooperation in Latin America.

"Special emphasis on doctrinal details or minute matters of church discipline are remote from the thoughts and needs of the Indian. What he requires is emphasis on a very few fundamentals and much teaching and aid in the application of those fundamentals to ordinary daily life.

DIFFICULTIES AND PREPARATION

"The first great inherent difficulty which the Christian missionaries have to face, results from the white infiltration into the Indian country. Many a missionary has said, 'If we had only the Indian to deal with, we could make much better progress.' In some localities the major problem has become the Christianization of the white neighborhoods if ever any considerable good is to be done the Indians.

"One of the fundamental difficulties with the work at the present time may be stated as the failure to develop a broad program touching the lives of the Indians at many points. . . . The program recently adopted by a number of religious denominations for work in Latin-American countries emphasizes a four-fold obligation, namely, in the fields of health, education, recreation, and evangelistic work. The churches and the missionaries must appreciate that to do effective work among the Indians they must adopt the broad program and not the narrow one; that evangelistic services alone will not establish the first contacts and awaken the first interest.

"Without doubt great need exists for more missionaries with definite preparation for specific lines of work. . . . One of the most successful superintendents in the Service says that since the Indian religions are exceedingly practical the Indians understand the practical expression of religion on the part of missionaries far more readily than our forms of worship. If this is indeed the case, then nurses, doctors, industrial teachers, and family and community social workers are especially qualified to exemplify the spirit of Christ in healing the sick and comforting the poor, and missions can hardly afford to be without various of these specialized workers.

"Inadequate support is almost everywhere evident in the mission fields. . . . What has been said regarding the government employees in the Indian country applies probably to an even greater extent to the Protestant missionaries. Salaries are so small as to make provision for the care and education of children difficult, and many a missionary has to devote a considerable part of his time to efforts to eke out an existence through some form of agriculture. The missionaries' need of recreation, of modern conveniences, of larger contacts with the outside world, and of relief from responsibility and strain through trained assistants cannot be met for lack of missionary funds.

"The next difficulty to be considered is the common failure to study sympathetically and understandingly the Indians' own religions and ethics and to use what is good in them as the foundation upon which to build. . . . If the missionary is to reconstruct the life of the Indian by a new gospel he must be able to see the social edifice already there and have the power to evaluate its structural qualities. The careful study of the part that Indian religions and Indian ethics have played in the establishment of the Indian's social attitude is indispensable.

"Without doubt the ultimate success of Indian Missions depends upon the development of leadership within the native congregations."

NORTH WEARE SOCIAL WORK

In North Weare, New Hampshire, where Oliver M. Frazer is minister, a woman's club has recently been organized, with more than fifty members. It is called the Meizona, and has the following objects: 1, to assist in working out the ideals of the church; 2, to promote the highest standard of health in our community, and be ready to lend a helping hand in sickness and in times of need; 3, to keep our homes full of sunshine, sympathy, love and understanding; 4, to be alive to the best interest of our schools, and to cooperate with the teachers in their work; 5, to develop a greater appreciation of music in our community; 6, to live above pettiness and enjoy the human and wholesome fun of life. The departments of work are—Religious Education, Home, School, Community Welfare, Music, and Entertainment. A joint meeting of the women's and men's organizations was held on the evening of January 24, which was addressed by a nurse sent out by the State Board of Health, on work among pre-school children, also by the school nurse, who told of her work in the Weare schools. This was followed by a lunch and singing.

Quarterly Bulletin

Issued by the Board on Religious Education
Five Years Meeting of Friends

Adult Organized Classes

Bulletin No. 4 January, 1929

DENAIR, CALIFORNIA

"Children of the King," Denair, California, have sent this report. Last summer in order to hold our class together and to get new members we held socials every two weeks. We invited all the girls of the community who were not attending any Sunday School. The class was divided into groups of two or three and the socials were planned by each separate group. Each program was original and very successful. One was a swimming party. It was found that these socials helped to hold the class together and even to add a few members. The enrollment now is eighteen.

In order to give our class more seclusion and to aid in the appearance, we joined with another class in the purchase of curtains. This depleted the treasury so the next social carried out the idea of thrift. For decorations newspapers were cut into streamers and were quite effective.

We contributed to the support of Helen Kersey, a missionary supported by our Bible School.

We always read the Bulletin to the class. Our charter is framed and hanging in our room. Mrs. Elsie Bennett is teacher.

SEARSBORO, IOWA

The Young People's Class meets in a basement room. Until recently the walls were not decorated and there were no curtains at the windows. On the suggestion of the teacher, Caroline H. Orcutt, a thorough house-cleaning was undertaken. Committees on finance and paint were appointed. The money was subscribed by the class members, rather than undertaking an entertainment. One Friend donated curtains, another a rug. The labor was also donated.

A magazine rack is in the room. This serves as a receptacle for magazines brought for exchange among the members. This class is looking forward to yet other improvements.

OUR LOYAL CLASS

This class of high school girls in the College Avenue Meeting in Oskaloosa is taught by Ruth Foster. During the worship period of the Bible School on November 4 this class gave a very acceptable pageant.

ADDITIONS TO "OUR FAMILY"

38. Friendship—Ludlow Falls, Ohio.
39. True Blue—West Branch, Iowa.
40. Win One—Tangier, Indiana.
41. Willing Workers—Tangier, Indiana.
42. Philathea—Salem, Indiana.
43. Sunbeams—Walnut Grove, Kansas.
44. Good Fellowship—Oskaloosa, Iowa.
45. Our Loyal—Oskaloosa, Iowa.
46. W. H. O.—Plainview, Nebraska.
47. Excelsior—Buffalo, Iowa.
48. Sunday Morning Gleaners—Liberty, Indiana.
49. True Blue—Unadilla, New York.
50. Daughters of the King — West Branch, Iowa.

Totals by Yearly Meetings:

Kansas	4	New York.....	4
New England...	1	Indiana	4
N. Carolina	1	Western 12	
Wilmington ...	1	Iowa 17	
Nebraska	4	California	2

And yet no word from Baltimore or Canada!

THESE MONTHS AHEAD

February and March are good months in which to get things done. Long evenings challenge to study groups, social gatherings and recreational programs. Persons interested in arranging socials that will have a real appeal, will discover an abundance of material in such books as:

The Church at Play, Norman E. Richardson, $1.25.

Recreational Leadership, W. T. Powell, 80 cents.

A Handbook of Games and Programs, W. R. LaPorte, 80 cents.

Let's Play, Edna Geister, $1.25.

February offers unusual opportunities: Lincoln's Birthday, Valentine's Day, Washington's birthday, etc., etc. Some energetic Social Committee may easily capitalize on the community consciousness inspired by such days.

If you live in the land of snow, ice and oysters, do not fail to make the most of these days.

Herbert Hoover will be inaugurated March 4. It would be fine to celebrate the occasion by an inaugural affair managed by your organized class. Make it Quakerly and patriotic, using the opportunity to arouse interest in both Quakerism and the highest ideals of government.

A newspaper said this of Herbert Hoover: "His unique work as a leader was in so organizing vast enterprises that in them other men could express their highest possible capacity. He did not give others orders; he rather provided them with opportunities."

FOR THE CLASS WANTING TO STUDY PEACE

"The Words of Christ Commonly quoted For or Against War." This is the title of a 44 page booklet available through the Federal Council of the Churches of Christ, 105 East 22nd Street, New York City. It contains all of the Christ's sayings which could be used on either side of the War problem. These sayings are arranged under suitable headings. The book would be quite usable for class discussion on this subject. Part of the time of the regular class session might be devoted to this consideration or the whole session for a few weeks. The class might use the book for a short series of evening lessons during the week. These books may be obtained free from the address indicated.

GREAT CHARACTERS IN CHURCH HISTORY

Good Fellowship Class of the College Avenue Meeting, Oskaloosa, Iowa, has been studying church history as reflected in outstanding men and women. Each Sunday two or three characters are assigned to a small group who reports to the class. Each character is examined on the basis of the following outline: Name, ancestry, date and place of birth, social and political environment, religious environment, training and education, chronology of active life, declining years, date and place of death, why called great, evidences of greatness, factors contributing to his greatness, application to today. The secretary takes notes on the reports and reads as a review at the beginning of the next session.

SOME PERTINENT QUESTIONS

An organized class is responsible for a number of things which have often been charged as duties of the teacher. It is true the teacher has many very definite tasks, but our chief concern here is that the class as a group shall sense the fundamental purposes of the organization. The reason for organization is that it is now generally conceded that growth in Christianity and personality enrichment come about largely by participation in worthwhile tasks. Talents buried in a napkin are justly condemned. In the light of this, may this Bulletin ask your class some questions? What is your class doing to aid its members to form right habits? Engage in wholesome outdoor activities? Cheerful attitudes? Relating Bible knowledge to present-day tasks? Cooperation? Make prayer vital? Create reverence? Engage in

(Continued on page 112)

YOUNG FRIENDS PLAN CONFERENCE

Teachers Desired for Friends Communities—Developments at Recent Board Meeting

Silence on the part of various Boards of the united work might indicate a lack of activity, or it might indicate so much activity there is no time left to write about it. Whether it be one or the other, or neither, of those reasons, Young Friends have been silent for a comparatively long period of time, and are venturing to break the silence by speaking of two projects now demanding attention. True, individual young Friends have spoken through THE AMERICAN FRIEND columns now and then recently.

Friends teachers are beginning to write to us of their desire to be placed among Friends next year. On the files are at present twenty teachers of various qualifications and experience. Each week —almost each day—brings new names. And calls for teachers are coming as well. There are demands for experienced history, modern language, science, manual training and social science teachers. Elementary, grammar school, preparatory school and college teachers are wanted. Will you, readers who live in Friends communities, help us and these Friends teachers by investigating the needs for next year in your local schools, and writing to us of them? It will be a very real service and one greatly appreciated.

At the annual December Young Friends Board Meeting much time was given to planning the next General Conference. The dates have been set for August 26-September 1, efforts having been made to avoid conflict with Yearly Meetings, All-Friends Conference, Summer Schools, and Eastern Conference! The time has been shortened from ten to seven days because a different type of program has been planned for a different aged group. The change in plan has not been permanently adopted, but will probably hold for the one year only.

The Board Meeting was one of the most representative ever held; members of nine Yearly Meetings were there. The group worked under the conviction that the next few years are going to be critical ones in the history of the Society of Friends, both in the light of the needs of men in our generation, and in the light of our own spiritual vitality to help meet those needs. Surely a need faces this generation that is as great as that of any generation in the past. And we feel sure there is spiritual strength and power in the Society of Friends—much of it in young Quakerism—to help meet that need. Perhaps there are not as many great prophets and trail blazers in our midst as we wish for, but there are a lot of seeking souls, many of whom have to an extent "discovered."

The hope for the Conference this year is that it may be a gathering of fairly mature young Friends who can share deeply and intimately of their difficulties and their achievements in the direction of helping to make the Society of Friends an effective organ for Jesus Christ in our own age. We would become more conscious of our own individual obligations, and of our corporate responsibilities. We would seek to discover more effective channels for liberating the forces that are ours. In fact, we would attempt to evaluate our spiritual forces, to set them up clearly and squarely against the demands made of those who claim to be followers of Christ, and see where the balance swings. Perhaps we will discover that our best, so far, has not been enough, that we must go on beyond; we may discover that we have not even given our best. We may discover strength in ourselves and each other that had not been dreamed of.

With us will be a few leaders from various parts of Quakerdom who can speak to us out of wider and deeper experience. The conference rather than the class room method will be used. While this type of conference is not felt to be desirable permanently, for this year the widely representative group making the plans were united in favoring it; particularly as practically every Yearly Meeting has its own conference where younger delegates may attend.

May we tack on one word that has to do with neither of the above projects? We have on hands a supply of the "Six Study Outlines for Young Friends of Today" that were published for high school age people two years ago. Each one contains thirty-six lessons dealing with six different subjects, and costs 25c. Could you use some?

ELIZABETH MARSH.

QUARTERLY BULLETIN

(Continued from page 111)

worship? To quicken activity to healthy point or reduce over-activity so as to provide for times of meditation. Do your class sessions and social occasions actually deepen spirituality?

TRUE BLUES OF UNADILLA

The True Blues of Unadilla, New York, held a class meeting and social at the home of Mr. and Mrs. William Sisson. Besides the members of the family there were present Mrs. Young, the pastor and his wife and the teacher, Eleanor Fisk. The program was so attractively arranged that all took part in the lively games during the first part of the evening. The class then elected officers, selected a class badge and arranged for a future banquet. Refreshments were served. It was a most enjoyable evening and most profitable to all.

A FRIENDS CENTER IN PHILADELPHIA

Friends Institute Proves Itself To Be More Than a Local Institution

The Friends Institute at Twenty South Twelfth Street, Philadelphia, is a place of interest to all Friends. It joins the Twelfth Street Meetinghouse and one might easily believe that it is part of it. This is not the case, however, as the Institute building was built in 1880 "and provides rooms where young men and women coming to our city may safely spend their evenings for 'mutual benefit and cooperation in literary, philanthropic and religious work.'" Such was the purpose of the starting of the Institute.

Since 1917 the second floor of the Institute has been the office of the A. F. S. C. Nearly all visiting Friends who come to Philadelphia come to the Institute to see the Service Committee, or to read and write in the Reading Room where there is an assortment of magazines and Friends papers on tables, ready for perusal. There is also a small bookcase containing Quaker books.

The Institute office is also the office of the Young Friends Committee and is a busy place on the first floor where people stop to ask questions, and where can be bought, from Thanksgiving to Christmas, the Motto, or Scattergood calendars which are so popular among Friends and non-Friends. All the work of the Young Friends is carried on here, and the Women's International League shares the addressograph with the Young Friends, so that at times the office is far too small.

During the fall and early winter a discussion group, organized by Richard R. Wood, secretary of the Yearly Meeting Peace Committee, and Edward W. Evans, met in the Institute to discuss problems of neutrality. So many people desired to attend that the group had to be divided into two sections. It is probable that such meetings will be held next year. A great many of the Yearly Meeting committees are held in this building and some committees not connected with the Yearly Meeting also meet in the Institute. There was a total number of 338 committees held in the building last year.

The Reading Room has been refurnished with new rugs and chairs so that it presents a more colorful appearance. In order to carry on the work of the Institute it is dependent on its members for their contributions. There are at least fifty new members this year and an increase in membership is very gratifying. —M. H. J.

Childhood may do without a grand purpose, but manhood cannot.—J. G. HOLLAND.

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EDITORIAL COMMENTS

Letting America Have Her Head!

BY ALL means read elsewhere in this issue J. L. Garvin's discussion of Anglo-American relations, taken from the London *Observer*. This keen British writer presents a point of view with which few in this country are acquainted, referring particularly to the relations between Great Britain and the United States. Reviewing world political conditions in general, he sees countries like France and Italy arming to the teeth. What they need, he says in effect, is an outstanding demonstration of how peace and security may be promoted and maintained, not by armaments, but by friendly covenants and mutual understanding. With all the lip service given to the principles of arbitration and the renunciation of war, Europe and the world are looking to England and America for a sign. So long as these two countries spar for naval supremacy and eye each other with growing suspicion, the world is cynical. If, in spite of their professions of peace, these two kindred peoples cannot come to good understanding, what, asks Mr. Garvin, can be expected of the rest of the world, separated by differences inherently more irreconcilable? Such is his general thesis.

Most important it is, therefore, that England and America compose their differences, which he does not minimize. "The great thing is to end friction." How? "And the way to do it is to let America have her head." Not satisfied with saying it once, Mr. Garvin says it in another way. "We repeat it again—the more utterly free the Americans feel to build as they like, the less they will like to build." How do we like ourselves, cast in the role of the spoiled child which must be allowed to have its willful way in order to keep the peace? Although we may resent the picture as not a good likeness, it is chastening to have it raised by a friendly critic for us to look at.

Dove or Eagle?—What's in a Name?

LAST May the American Peace Society celebrated with much eclat the centennial of its organization. Among the anniversary addresses a few real peace notes were sounded and we wondered if there were, after all, more vitality to this organization than we had supposed. Under the leadership of our own Benjamin F. Trueblood, it was as good as its name, but under the present direction we had lost all confidence in the Society as a living force for peace. It had been, it seemed to us, little more than a cuckoo, echoing the preparedness platitudes of generals and politico-statesmen of the old school. Had we, then, been doing the Society an injustice in our thought?

Recently a new president of the American Peace Society has been installed in the person of Mr. William Fortune of Indianapolis. Inasmuch also as an Indiana branch of the national organization was established about the same time, the present ideals and purposes of the Society have come rather more closely under our observation than would have been the case otherwise. At the recognition dinner given the new president, Arthur Deering Call, Secretary of the American Peace Society, who has directed its policies largely for some years, said: "It is important that we promote the peace of strength. I don't take much stock in the peace of weakness. I don't think we will want to threaten other nations, but I am quite of the opinion that the American people will stand by the thesis that, until we have developed more fully the peaceful settlement of disputes, we shall want to increase our cruiser strength and an efficient army, and I am not sure but that we will insist on the conscription of men, capital and industry."

In his inaugural address, Mr. Fortune sounded the same note. "In the principles of the American Peace Society, we have a program that will appeal to practical men," he said. "Loyalty to government is our first principle. We must protect our own, not in a provocative way, but to maintain the greatest force in the world for the realization of justice. Peace must be attained through the great strength of our country rather than through its weakness."

Mr. Fortune described the powerful influence of the American Legion as an agency of peace, we are told. Reciprocally, Paul V. McNutt, National Commander of the Legion, also an Indiana man, released from the Washington headquarters of the Society a letter pledging the loyal support and co-operation of the American Legion to the American Peace Society and its new president. Whereupon the militant Indianapolis *Star* consummated the marriage in a tender editorial entitled, "Partners of Peace!" Incidentally, it may be remarked that denouncing pacifists is the favorite indoor sport of Commander McNutt.

It is not for the purpose of attacking the American Peace Society that we are giving it this attention. It has a perfect right to map out its own policies and follow them—even to forming a close spiritual affiliation with the so-called "patriotic organizations," which represent the reactionary forces of our country today. Since it seeks the co-operation and support of our peace workers, however, as a peace organization, they have a right to know what it really stands for. To declare for peace by strength and preparedness, is but to echo the time-worn slogan that the way to maintain peace is to prepare for war. As long as we put the emphasis on war we get war. A dove of peace with the talons of an eagle is an impossible monstrosity.

Following the Paris Peace Pact — What?

A MAGAZINE that for more than half a century has devoted its efforts to the promulgation of peace, might well be expected to rhapsodize over the ratification of the Paris or Kellogg Peace Pact by the United States Senate by a vote of 85 to 1. Although we look upon the Pact as a great landmark of progress, the time for rhapsody has hardly come as yet. While we do not hold at all with those who insist that the Pact is meaningless and worthless, neither do we go to the other extreme and hold

that it insures permanent peace now and henceforth. Despite interpretations and safeguards of self-defense and Monroe Doctrine, etc., the fact remains that war as an institution has been put under an official ban. We may be inconsistent to the extent of continuing to pass cruiser building bills, but let us not forget that the nation that resorts to war is an outlaw and will be so viewed at the bar of the nations and by the world of public sentiment.

On the other hand, let us not be lulled into a sense of final achievement that is not warranted by the situation. We know now much better than we did in 1920 that the writing of the Eighteenth Amendment into the Constitution did not write the final chapter in the struggle for national prohibition. So now, we should be aroused to redoubled efforts to continue to educate and to build up a peace sentiment that will buttress the Multilateral Treaty renouncing war. We must promote understanding between peoples and nations; cultivate faith in the good purposes of other countries; seek new ways of mutual acquaintance and respect; frown upon proposed acts and attitudes of our government that would cause suspicion and fear abroad; meet misrepresentation with facts and opposition with courage. We have much cause for encouragement—may we celebrate a great moral victory by pressing the issue onward.

THE KEY OF THE WORLD

Anglo-American Relations

(Abstracts from an article in the London *Observer*, Sunday, December 2, 1928, by MR. J. L. GARVIN)

IF THESE two English-speaking peoples, with the same great mother-tongue; with an unsurpassable literature in common; with so much of kindred blood between them, no matter how high you put the proportion and value of other racial elements in the United States; with countless private friendships between their citizens, in spite of the breadth of the ocean—if these two cannot set a lasting example of good understanding, what reasonable hope could exist for agreement between other nations? Without the surety of Anglo-American peace, there can be no surety for peace anywhere. Without a definite and cordial adjustment of the matters in doubt between London and Washington concerning naval armaments and the future of sea-law, no plan of disarmament in Europe can make the slightest real progress towards success. We repeat that it is the decisive question of the world.

"The sequence of events in the last few weeks is instructive. Everyone who knows anything about President Coolidge knows that he means justice and nothing else. The vast majority of the American people mean the same. The vast majority of the British people mean the same. But when the President spoke, his tone was that of an articulate iceberg appearing in southward waters and refrigerating the air for leagues around. For the time it chilled the hearts of those in this country who have been the staunchest friends of America through thick and thin. That we are by no means a perfect nation is what we are accustomed to tell the world. We are more given to self-criticism than any country. Our post-war difficulties are beyond comparison more complex and heavy than those with which the American Government has to deal. In consequence it is often and inevitably harder for America to understand our point of view than for us to understand hers. We are only twenty miles from Europe, not three thousand. Worse. In the air-age we are no longer an island at all in the old sense.

"But we know that we are in heart and intention an honest and a reasonable people. We did not recognize ourselves in the picture of motive that Mr. Coolidge seemed to suggest. Our irritable patriots replied. Their retorted suggestions about the President and American policy were like caricature dotted out in pin-pricks. It was not a pretty moment.

"It was soon redeemed. . . .

"This rapid improvement of feeling and atmosphere is what Sir Austin Chamberlain finds on his return. But right sentiment by itself is no solution in this affair. It must be followed up by right reason. We have to deal with practical problems. They are perfectly manageable and adjustable, but they are the biggest problems of their kind that have ever arisen in the English-speaking world; and nothing but compromise and concession can settle them. There are two very different aspects. The chief question is not that of cruisers. Behind it lies a greater and wider issue—the American conception of the freedom of the seas and of the future of sea-law.

"As for larger cruisers there is only one way out, and the sooner it is taken, the better. Let the American Government build as many as she desires without criticism, jealousy, or worry on our side. Let her build the fifteen which her naval experts regard as the minimum necessary for parity in the spirit of the Washington Conference. Let her build thirty. It does not matter, except in the sight of traditional pedantry obsessed by mechanical calculations and blind to the moral factors. The great thing is to end the friction, and the way to do it is to let America have her head. If there is friendship as a consequence, and there will be, the American cruisers will be a gain to the whole English-speaking world if ever they are needed. If the friction continued and were further aggravated, the results would be none the less disastrous whether America, at the outbreak of the most criminal quarrel in the world's annals, had a larger or a lesser number of vessels belonging to the type which has caused the whole confused squabble.

"However the mere technical comparison might stand at the start of that quarrel—if we must discuss the maddest of nightmares as though it were a thinkable contingency—the financial and technical resources of the United States are such that they could construct and sustain bigger fleets than any other two nations today could equip and support. We repeat it again—the more utterly free the Americans feel to build as they like, the less they will like to build.

"But behind the naval question is the political question. The two countries will have to face together an old problem in a new form—the "freedom of the seas." If you can settle that, you settle everything. If you cannot settle that, you will settle nothing. The traditional British practice of interception and search as regards neutral vessels in time of war, never can be exercised in the future in case of the United States. Nothing is more absolutely certain than this. American conviction on this point has never changed for a century and a half. What they felt when they were first an independent nation of four millions, they feel now when they are a nation of 120,000,000; far richer head for head than any other people that has existed; and with a vigour quite equal to their numbers. At the Washington Conference we conceded to them once for all naval equality in principle. That naval equality, whatever else happens, will exist in strength and practice. All the implications of that great new fact in world-history must be accepted as a matter of course; and as consequences following from our own deliberate signature. When we put our hands to the Washington Treaty, a revolution in all the former conditions of sea-power irrevocably occurred.

"Friction on the subject of neutral rights at sea was so acute during the first half of the World War that had the Germans been more judicious, America might have come into the conflict on the other side. Had America been anything like as strong at sea as she is now, the same catastrophe might easily have happened. President Wilson spoke practically for the whole of the United States when even as an Associate of the Allies, he laid down his alternative. Either

the freedom of the seas would be accepted or America would build a navy large enough to assert in all circumstances her own freedom. At that time we made the choice we had to make. We preferred that the United States should build. The reason—we might have been paralysed in face of military power in Europe possessing the freedom of the land. There would have been no equal security for our own rights.

"The rise of the American Navy has changed all that. It offers a double guarantee for the maritime interests which are even more vital to us than they ever can be to the United States. What we could not accept under the practical conditions of ten years ago we can accept now. Why? Because the imports of food and raw material which are the very blood and life of the nation would be secure in all circumstances, so far as sea-power is concerned. Because a submarine campaign like that of 1917 could never be attempted again. Because the maritime intercourse of the whole English-speaking world would be as uninterrupted in war as in peace. Because under the new order, following the revolution in the conditions of sea-power to which we gave our consent at the Washington Conference, there is no other conceivable guarantee for the most essential part of our security. By comparison with this the question of whether America shall have some superiority in large cruisers to compensate for our required preponderance in smaller cruisers is as dust in the balance.

"Unless fundamental agreement on these matters can be reached by that true statesmanship which is common sense raised to a higher power, the League of Nations at Geneva might as well put up its shutters. There is no unity between the chief members of the League. There is no belief that the Covenant is a security. In the last few days the French Chamber has been discussing the most elaborate and formidable policy of defence that ever has been undertaken by any country. It is useless to reproach France. Ten of her departments were trampled by invasion for four years. Towns, villages, and mines were shattered. The open country was ravaged and laid waste. If anything like this had happened in our own country, it would have been burnt into memory in the same way. Unless we understand French feeling, whether we agree with it or not, there can be no hope for European reconciliation. France perceives that Germany is bound in the end to become stronger than ever, and that nothing on earth can prevent it.

"Germany chafes more and more under the continued occupation, ten years after the Armistice, of a large part of her soil by foreign troops. It is sublime irony that in 1928 territory belonging to one member of the League should still be under the military heel of troops belonging to other members of the League. Once more the relations between France and Italy are inflamed owing to the lenient sentence passed in Paris the other day upon Mondugno, the Consul. Signor Mussolini, with his unfailing dramatic touch, has just remarked, 'Much has been done, but much remains to be done, considering that in spite of the Kellogg Pact, Mr. Kellogg's own country and all others are arming furiously.' Nothing could show more vividly why Anglo-American differences must be composed. If the two great English-speaking peoples can set a memorable example of conciliatory settlement there will be every hope for the world's better future. But none otherwise."

EUROPEAN PEACE SENTIMENT — AN APPRAISAL

BY RICHARD K. MORTON

PEACE and the outlawry of war are subjects of primary interest to the traveler who mingles, within a short period of time, with a number of different peoples. It also dominates the thinking of religious and educational leaders, statesmen, students, and all who see the shortcomings of present institutions and schools of thought. In order to get a small glimpse of how people were looking at this matter I interviewed several people during my European trip, this past summer.

Mr. Simpson, associate director of the American University Union branch in London, declared that there is much sentiment in favor of peace there, but no definite organization designed to deal with this specific problem. Students and travelers in general are bringing the nations closer together, and the churches are considering it deeply. Mr. Simpson felt, however, that it was not in accord with the facts to suppose yet that great masses of people and many leaders had risen up boldly to insist upon the definite adoption at once of the outlawry of war principle. Will there be no peace? Yes, if we support leaders who know as much about running peace-time campaigns as military leaders know of theirs. We must cease to regard the war department as the executive department of the government. We must tell people what war really is—for few know. Not many more really know what peace would be like. Peace is not peace which is merely a period of external quietude between slaughters.

But what of a practical nature is now being done to promote peace?

The Students' International Union of Geneva, Switzerland, which provides social life and many facilities for advanced students from foreign nations, arranges lectures and discussions led by members of the secretariat of the League and the International Labor Office. Thus through discussion, research work, and contact with men who are actually engaged in dealing with peace problems, the young people are getting an idea of how to build a society wherein war shall be an intolerable intruder.

I found that in England, Holland, Belgium, France, Egypt, Sweden, and in other countries there was really no "youth movement" of any kind as such, but there has been certainly an awakening of youth, who have increased in importance in society and in its management.

Dr. Horatio S. Krans, associate director of the continental division of the American University Union in Europe, writes me: "As for the Kellogg Peace Pact, I believe that it will have an immense influence. After solemnly signing it in the face of the world, I think aggressive wars—like that of 1914-18—will probably cease. A self-respecting nation will not readily break a promise so publicly made, and so plainly written into a treaty."

Bertha L. Bracey, writing of the German reactions to recent peace movements, especially the Kellogg Pact, says: "There is naturally a certain skepticism about the value of this in the face of the statements made by various leading politicians with regard to armaments, though many recognize that something has happened in international politics when the very idea was not laughed out of existence. As far as I can tell, the challenge comes back very clearly to the churches to create a peace spirit. German Quakerism is slowly increasing its influence and becoming indigenous."

Professor Plooij, of the University of Leyden, Holland, writes: "There is nobody in our country, I think, and in the university circles especially, who does not sympathize with the Kellogg Pact. There are pessimists and optimists here as elsewhere, but the sympathy is universal." Professor Plooij also writes of the Dutch Christian Students' Union, in which a powerful youth movement is organized for educational aims.

The Kellogg Pact was signed on August 27, 1928, and seems to some to be now no longer news. But I think that it will be of increasing importance as time goes on—for if it is weakly dropped into oblivion or flagrantly violated, international relations will have suffered a severe setback. We recently celebrated the tenth anniversary of the cessation of battlefield fighting in the World War. This was indeed a significant and solemn event. Now we look forward toward the founding of institutions and national ideals which leave no room for war. Personally, I should like to know the opinions of those who traveled abroad

this summer or in some other way came into contact with what men in distant lands are thinking of the outlawry of war. What does the annual exodus of American students, for example, bring about? What were the results of the World Youth Peace Congress held in Holland in August?

Bertram Pickard, well-known Secretary of the Friends Center in Geneva, writes: "I think that the Kellogg Pact (1) brings America closer to the general international organization of the world (including the League of Nations); (2) has a great psychological value in familiarizing people with the idea of a world without war, where disputes will arise but will be settled otherwise than by war." Mr. Pickard then continues with a very important statement: "No generation (not even my own!) can outlaw war (or anything else) *forever,* since the problem of war will be a recurring problem. There are a thousand ways of making it more difficult for the fighting instinct to emerge in war."

The distinguished English Friend, Mr. J. W. Harvey Theobald, goes out of his way to answer my queries, but is less confident of immediate constructive results from the Kellogg Pact. Mr. Theobald says: "Naturally all who think at all along pacifist lines are thankful for any gesture making for a better understanding. But the thirst for pleasure, sensationalism, and the thousand and one superficial interests of the people make any great moral, social, and humanitarian movement very hard. It is difficult to judge to what extent adhesion to the cause of peace, which is apparently growing, is anything deeper than lip-service. I doubt that the power of the pulpit in favor of peace is much to boast of. During the war the pulpit became so largely a recruiting agent that people have not forgotten—and many have not forgiven." He cites the Student Christian Movement as perhaps the most hopeful organized effort toward aiding students in solving social and spiritual problems arising out of their changed status and tasks in a new age.

Mr. Theobald also thoughtfully supplies me with a copy of a letter he received from Lady Mary Murray, wife of the distinguished classical scholar, Professor Gilbert Murray. Relative to this problem of working for peace, Lady Murray writes: "There is a strong International Universities League of Nations Union, which has branches, I think, in all British universities. In Oxford we have a very keen university secretary, an undergraduate. Their organization is separate from the city branch, but co-operated with it and has had a great many meetings and lectures. Apart from that, the number of international students' organizations sometimes seems almost excessive."

On the homeward journey from Europe I also talked with many undergraduate students in American universities. Some had attended the World Youth Peace Congress in Holland in August and came away changed and stimulated to work for a new social order. They were a unit in admitting that not many concrete plans had been established, but the interchange of ideas and purposes showed each student how deep and passionate is the desire everywhere to bring about a society which disowns war. Personally, I was greatly impressed with the cleanliness, order, industry, enterprise, high interests and ideals, and friendliness of the Swedish, Danish, German, and Dutch people. They have much to teach us, and to my mind they are morally and socially far ahead of the southern countries. There is evidence of strong sentiment for peace and international goodwill. I had splendid and fruitful talks with Dutch, Danish, and German young people and believe that they will be in the future our loyal aids in working for the outlawry of war.

LATIN AMERICA EMERGES

BY SAMUEL GUY INMAN

AFTER long years of neglect, Latin America has finally emerged. We are actually becoming aware of our southern neighbors. On one day recently the metropolitan newspapers, so long disdainful, gave five front page headings to Latin America.

It happens that every one of these five news items are important. They illustrate the five big situations conditioning peace on the American Continent today. The first item reports the reception of Mr. Hoover in his good will tour to Latin America. Whatever else that trip may purport, it represents the desires of the overwhelming majority of our citizens to have good neighborly relations with the people of these southern countries. And vice versa, Mr. Hoover's reception represents the sincere desire of the great majority of Latin American peoples, irrespective of past differences, to have good relations with this country. This is the fundamental natural desire of the ordinary citizen of all the Americas, both North and South, for peace and neighborliness, on which all Pan-American relations must be built.

The next item on the front page reports the opening of the Pan-American Conference on Arbitration in Washington. That represents official good will, for it reminds us that all of the American countries have, from the beginning of their history, emphasized arbitration. John Hay wrote it in our first treaty of peace with Great Britain and Simon Bolivar put it first on the agenda of the Panama Congress of 1826.

Unfortunately, however, the opening of the meeting in Washington, when we look behind the scenes, reminds us of the increasing difficulties in Pan-American arbitration. We cannot forget that the meeting in Washington is the result of the failure of the Havana Conference, held earlier in the year, to provide satisfactory plans for settling American disputes. The absence of Argentina also lets a flood of light into the matter of existing difficulties in Pan-American harmony. So does the suggestion, made in Washington on the same day as the arbitration conference opened, that a Monroe Doctrine reservation ought to be written into the Kellogg Peace Pact.

The third item that made the front page was regarding the critical boundary dispute between Bolivia and Paraguay. That brings to a sharp focus the differences that exist among the Latin American countries themselves, intensified these days by growing nationalism and commercial competition between various foreign interests, which are coming as a result of the new industrial age taking hold of these countries. This boundary dispute has slumbered for decades, but when oil and other resources are discovered in that region, intense feelings are suddenly awakened. The prompt way in which the delegates at the Washington Conference, which includes both Bolivia and Paraguay, have moved to settle this dispute is, however, a favorable reminder of the Christ of the Andes and of other evidences of how the South American countries have already settled by arbitration many such disputes.

The fourth item occupying the readers' attention is that of the very serious strike of the workmen on a large banana plantaton in Colombia which is owned by a North American corporation. Whatever may be the justice or injustice on one side or the other of this particular disturbance, we have thrust upon our attention the whole question of the economic relations between the United States, now grown rich and looking for profitable investments, and the economically backward countries of Latin America. With the rapid increase of United States investments on the one hand, and the rapid increase of nationalism, labor movements and measures to limit foreign corporations on the other, such struggles are destined to increase. Colombia is one of the first South American countries to move in the same direction as Mexico, but she will not be the last. Involved also is the whole question of armed intervention of the United States for the protection of its nationals as well as its

properties. Fortunately, the Department of State has refused in this case to follow precedents in Central America and has not landed marines at Santa Marta. With Mr. Hoover on his good will tour, Mr. Coolidge speaking on arbitration at Washington, and with the already difficult dispute on petroleum rights with Colombia, the sending of a cruiser would have done considerably more than upset the banana cart. But this strike is an illustration of the enormously complex Pan-American problem which North Americans sometimes think of as "Manifest Destiny" and Latin Americans as "Dollar Diplomacy."

The fifth item thrust forth is the important fact, which North Americans are likely to forget, that the League Council meeting at Lugano was asked by its Latin American members that their countries be given larger participation in League affairs and that the League itself move to settle the Paraguay-Bolivia dispute. Here we have raised the whole question as to whether the League idea of uniting the world of nations will win or whether the Monroe Doctrine idea of the isolation of the American Continent will predominate. It brings definitely to the front the dangers of the rivalries and confusion which exist in the present divided loyalties to the Pan-American System and to that of the League of Nations.

INCREASED INVESTMENTS

Some of the increased interest in Latin American life is also due to the fact that this year has seen the same enormous movement to push our commerce and invest our capital in Latin America, as has been noted every year since the war.

Citizens of the United States now own a considerable proportion of the wealth and receive a proportionately large part of the income of most Latin American countries. A recent compilation of the United States Department of Commerce, whose former Secretary was President-Elect Hoover, shows that citizens of the United States hold a major or important part of the external funded governmental debt of a majority of Latin American nations, while they hold the total external debts of the Dominican Republic and Haiti, and practically of Cuba, though a small portion of that debt is held elsewhere.

Citizens of the United States hold about one-half of the external funded debt of Argentina, almost the entire such debt of Bolivia, over one-fifth of such debt of Brazil, over two-thirds of such debt of Chile, two-thirds of such debt of Colombia, practically the entire such debt of Ecuador, nine-tenths of that of Peru, and a fourth of such debt of Uruguay. Citizens of the United States hold nearly half the external debt of Costa Rica, three-quarters of that of Guatemala, about a quarter of that of Honduras, a small part of the external and one-third of the internal debt of Nicaragua, the entire external debt of Panama, four-fifths of that of Salvador, and an unknown portion of the external debt of Mexico.

There is another situation which should cause us to take an interest in Latin America, but which doesn't make the front page. That is the new demonstration of interest in the spiritual life given by many leaders in these Southern lands. As the Minister of Education of Argentina expressed it: "Strange movements and awakenings are being felt among us. Men not in the ministry of any church are beginning to write about Christ. There are signs that a need is being felt and confessed and men are seeking to have that need satisfied in the Divine."

A SPIRITUAL AWAKENING

The outstanding demonstration of this awakening was given to connection with the visit to South America of Dr. E. Stanley Jones, author of "The Christ of the Indian Road." This visit was made under the auspices of the Committee on Cooperation in Latin America, and the secretaries of the Regional Committees, Prof. Braga of Brazil, Dr. W. E. Browning of Argentina and Uruguay, and Mr. A. E. Turner of Chile had major responsibilities in arranging meetings in the countries named. The visit extended from June to September, 1928. It proved to be one of the great spiritual experiences of the continent. There was great advantage in Dr. Jones' approach to the intellectual classes coming from the setting of India, as the friend of Gandhi and Tagore and student of Oriental religious concepts which are having a profound influence on South American thinking. On the other hand his connection with the United States proved an embarrassment because of the feeling against this country, as expressed to him by the Rector of a University as follows: "The United States is heading straight toward the direction that Germany took. Her policy in the Caribbean shows that she has now become imperialistically minded. As the world combined against Germany, so the world will combine against the United States."

The climax of Dr. Jones' meetings came in Chile, where the public school teachers arranged a special meeting for him to speak one day to some six hundred students in a government high school and another special meeting where he addressed four hundred teachers. In these meetings and in the University of Chile, he appealed directly for a Christ-controlled life.

I leave the reader to figure out all the cross currents, opportunities and problems, connected with this complex situation. At least it is very clear that the Christian forces have a great opportunity to throw their influences on the right side, both here and in Latin America, and that while there are sinister elements, there are also strong spiritual forces newly awakened on both sides of the equator.

MEXICO, THE LAND OF CONTRASTS

BY CLARA E. BIRDSALL

MEXICO, next to Russia, is perhaps the most interesting country in the world just now, especially to us. Things are happening in Mexico, and these things affect us. Mexico is as accessible as our own western states. One may journey to Mexico City by land or by water in from five to seven days, yet millions of us go abroad to Switzerland to see "the iced birthday cake of the world," while only a handful go to our sister republic where no matter what it is you like, it can be found. If it is mountain climbing and glorious snow-capped mountains, there are ten of them in Mexico; if it is an adorable climate with every variety under the sun (you pass from tropical zone at Vera Cruz through temperate and cold in 12 hours to Mexico City), it is there; if it is to study ancient peoples, their lore and pyramids, you can do so; if it is to study architecture, music or art, it is there; if it is simply to rest and invite your soul, you may do so in Mexico; or if you think as I do, that "the proper study of mankind is man," Mexico affords the richest possible field as an experimental station.

Why, then do we all know so little about Mexico? It is, of course, because of the language barrier, because racially and historically, we are worlds apart, and because Mexico, like a temperamental child, seems to break out once in so often; and lastly because of our newspapers which tell in flaming headlines the terrible things, i. e., the unusual things Mexico does. My friends said to me, "How do you dare travel in Mexico with so many bandits and things?" And a sweet little Mexican lady said to me, "Is it really safe to travel in the States? One reads so many things!" Such is the incalculable harm done by headlines!

It is idle to judge a nation or interpret its actions unless we know something of its historical background. Let us compare for a moment our own history with that of Mexico in order to find out if possible how, in slang parlance, Mexico "got

that way." Our forbears came to America one hundred years later than Cortez arrived at Vera Cruz. They came to establish homes and political and religious freedom, and being a homogeneous people, growth, unity and achievement were fairly swift. We found only three or four hundred thousand Indians here, in the unsettled hunting stage, whom we easily subdued, placing those who survived on reservations. Even so, we have had our Indian troubles, our Indian scandals. Then we went on our way rejoicing, picking up territory here and there until we became a populous and powerful nation.

The case of Mexico is quite different. Her history is a long, sorrowful, bloody one. Mexico City has existed upon its present site nearly 700 years and has seen in that time five widely-different civilizations violently superimposed, one upon the other. The resultant ferment is modern Mexico.

First the Toltecs, a highly civilized race, wandered over, probably from Asia. They were conquered by the Aztecs, who ruled by Montezuma, built up a vast federated empire of some six or seven million Indians. The Spaniards, under Cortez, came by way of Cuba in 1519-21, in search of adventure and gold, conquered the Aztecs by means of gunpowder and the treachery of some of the tribes, establishing a church or cathedral in every conquered place. The church and the army went hand in hand. Within two centuries very many beautiful, gorgeously decorated cathedrals were built, holding their own with those in Europe. The Indians were very cruelly treated, being enslaved or driven off their lands. These wronged and dispossessed people in their mountain fastnesses are the reason for the bandits today.

These two utterly dissimilar races then intermingled, so that there are now in Mexico four distinctive types: pure Spaniards, Spaniards born in Mexico, called Creoles, pure Indians and the mixed breeds, called Mestizos, in this ratio, 1,500,000 whites, 4,500,000 Indians, the rest, almost 10,000,000 Mestizos, or about 16,000,000 people.

After three centuries of rule or misrule by Spain, Mexico, led in 1810 by Miguel Hidalgo, a Catholic priest and called the George Washington of Mexico, in a vast surge of revolutionary spirit, threw off the Spanish yoke and in 1821 declared her independence. Mexico's first Constitution was written in 1824 and contained the statement, "The Holy, Catholic, Apostolic religion is the religion of the nation, and no other will be tolerated." Not until after the Constitution of 1857 was Protestantism possible in Mexico.

A people so long oppressed, with no experience in self-government, naturally made many mistakes. President after president was elected, inaugurated with great pomp and ceremony, then was removed, deported or assassinated.

In 1857 a real leader arose in Benito Juarez, a full-blooded, very intelligent Indian, under whose influence the Reform Laws (separating church and state) and the 1857 Constitution were written. He was driven to cover by the French Intervention and monarchy (1861-1867). Maximilian was shot and again Mexico tried to carry on. Then came 30 years of Diaz with his "business administration." Undoubtedly the strong arm methods of Diaz and the cessation of revolutionary activities unified Mexico and brought about an economic advance with extreme wealth for some and bitter poverty for the masses. Some haciendados owned from one hundred thousand to a million acres, while the Indians were deprived of their little strips of land. Diaz was removed in 1910 and the economic revolution began. With Madero came an educational program, the beginning of the social revolution. That is now going on.

As one of Mexico's leading men states, Mexico should not be considered as having many revolutions. There has been one revolution working itself out as follows:

(1) To throw off the yoke of Spain and cease being a colony (1810-1821).

(2) To throw off the stranglehold of the church (1857).

(3) To rid herself of the French intervention (1861-1867).

(4) To break the economic imperialism established by Diaz (1910).

(5) To bring about the social and educational revolution.

It is this last functioning in the 1917 Constitution which has raised the greatest furor, for in it Mexico has sought to put teeth in the laws separating church and state, requiring clergy to register and not allowing them to teach; to safeguard labor by writing certain regulations in the Constitution; and to establish the principle that all underground wealth belongs to the nation.

Naturally these new tenets aroused bitter protests. The Protestants registered, although not liking the law. The priests have refused to do so, this action on their part being referred to as a "strike of the priests." The churches are open, cared for by laymen. Anyone may go in and worship, but no priest appears, though masses are said in some churches and the choirs chant. No one knows how the matter will be settled. I asked a cabinet member what was the present status of the matter. He answered tersely: "The church will not obey the laws and the government ignores them."

The oil business is very stagnant. The controversy over Article 27 seems quiescent, the government "having leaned over backward" to make the law elastic as regards the United States. It looked for a while as though we would have to send over our boys to Mexico to enforce title to Sinclair's and Doheny's holdings, although they have stolen our own reservoir. Happily, due to government leniency and Ambassador Morrow's fine work, the war danger has passed. In one section of Article 27 occurs the following: "The State may concede the same right (of acquiring property rights) to foreigners providing they agree in the Department of Foreign Affairs to consider themselves as Mexicans in all that has to do with the said properties, and they will not invoke the protection of their respective governments in matters relating to these properties."

Having considered the historical and racial background of Mexico and her five-sided, continuous revolution, let us consider her present situation and prospects for the future, i. e., the social revolution.

At the end of the Diaz regime the people were 12 per cent literate. Madero first considered educating the Indians and his successors have followed in his footsteps. Madero spent eight million pesos for education, Huerta four and one-half million. From 1921 to 1927 the annual expenditure increased from 15,000,000 to 50,000,000 pesos.

President Calles fostered education, including great agricultural schools (I visited one in Hidalgo) of which there are seven. There are 52,000 primary schools, 5,000 rural (called cultural missions) and seven universities; also many night schools for adults, open air schools in congested districts and a number of art schools. Mexican children are very artistic and take prizes when exhibiting in Europe. The Department of Education is endeavoring to establish 1,000 new schools a year. The literacy is now 39 per cent. In Mexican leaders' new enthusiasm for education lies hope for future stability.

In the field of public health much has been done, though much remains to be done. Dr. Zazaya, Director of Public Health, is a thoroughly equipped physician (graduate of Harvard Medical) and has a far-reaching, constructive plan for health work and care of food. There are some fourteen institutions and hospitals with clinics supported by the sale of lottery tickets. Vaccinations are given; also Schick and Dick tests (whenever possible) and periodic examinations for "inscribed" prostitutes. Venereal disease is very prevalent. The program for public health, care of food, clinic work, etc., seems as far-reaching and

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constructive as our own. He admits great lack of inspectors.

Mexico has 6,873 miles of Mexican railroad and 2,188 narrow gauge. The Southern Pacific covers 1,500 miles from Guadalajara to Nogales, Arizona, and there is a network of railroads connecting outlying towns with Mexico City. Mexico has 1,800 miles of good auto roads with 4,800 miles being built.

It seems to us who seriously studied Mexico that a more steady progress is being made; that the swashbuckling type of generals as leaders is giving way to more thoughtful, serious minded college-bred men. (Dr. Saenz, head of the Department of Education, and his brother, prominently mentioned for the next presidency, are both the product of Protestant schools.) The Director of Hidalgo Agricultural School is a graduate of Ames Agricultural College of Iowa.

The writer was in Mexico during the assassination of President-elect Obregon. The restraint was remarkable. There was no disorder whatever. The culprit, Jose Leon Torral, is even yet alive.

Dr. Saenz sums it up when he says: "The present social trend is integration. We have only one business and one aim. That is to make this highly heterogeneous civilization a nation—and a Mexican nation."

Certainly we in the United States should encourage Mexico and sympathize with her in the solving of her admittedly enormous problems.

Boston, Mass.

COAL PARLEYS AT GENEVA

BY BERTRAM PICKARD

FOLLOWING a resolution of the League's Economic Consultative Committee (meeting May, 1928), a small delegation from that Committee has just completed a series of private discussions with eleven coal experts drawn from the leading coal-producing countries of Europe, as well as from several coal-consuming countries. The object of these discussions was to enable the League, in due course, to judge whether international action in this sphere is possible and opportune and, if so, on what line it should go forward.

To see these eminent experts strolling back and forth from the Committee rooms at the League Secretariat is prosaic enough; but when one realizes that as well as being technicians, these men are thinking in terms of the whole coal industry of their respective countries, and that they have come to Geneva from eleven battle fronts of a stern economic struggle, then there is drama in the air—in addition to cigar smoke! In short: Is there to be an armistice in the worldwide "coal war?" Or, is this strife to go its wasteful and bitter way, with a growing tale of human suffering and with increasingly dangerous repercussions upon the relations of states and of classes within states? That is the question!

THE DEVELOPMENT OF THE "COAL WAR"

We are told that the intensity of the "coal-war" is today pretty much what it was in 1925, despite the fact that the struggle for markets has passed through some revolutionary vicissitudes between then and now, owing to the stoppage in the British coal fields during 1926.

On calculation, it looked as though the 150,000,000 lost working days in Great Britain might have left the world with a gross deficit of 116,000,000 tons of coal in 1926. In fact, due to a rapid expansion in production elsewhere, the world output shrinkage was only 3,700,000 tons. Obviously, there were temporary gains by competitors of British mines. But such gains were short lived. Indeed, the experts have been freely admitting, in Geneva, that the British stoppage was an international catastrophe because of the aftermath of disorganization that followed the period of abnormal production and distribution during the summer of 1926; just as the coal losses resulting from the occupation of the Ruhr, were by no means borne by the Germans alone. In both cases, essential reorganization of the industry was delayed with disastrous consequences. Such admissions by hard-headed business men, incidentally, cheer the hearts of Christian apologists. Doubtless, the Apostle Paul is sorely tempted in heaven to murmur—"Members one of another! I told them so!"

Thus, when the British re-entered the field, competition was severer than ever; so that the past two years have been characterized by stroke and counter-stroke, with the whole psychology and phraseology of war rampant.

The British Coal Industry saw salvation in lower wages and longer hours, and set out optimistically to recapture lost markets. In October, 1927, the Ruhr Syndicate stated that "the English desire to fight could not be more clearly expressed. Whether we wish it or not, we are forced to stand up to this fight."

In September, 1928, local groups in Belgium came together to discuss a national agreement to eliminate internal competition; whilst a month later the King of the Belgians himself advocated in a speech before the Association of Mining Engineers the institution of Sales Syndicates "to fight the penetration of foreign coal."

About the same time we find the Scandinavian Coal Importers Federation offering cooperation to British Exporters, against the Polish coal industry; inevitably followed at once by the recommendation of a Polish Commission of Enquiry for the setting up of a National Coal Council in Poland.

Thus the conflict develops in viciousness and circularity; a bedlam affair, if ever there was one; and as sad as it is mad, when we remember the needless misery of countless families that has followed this blind blundering of years.

WHAT HOPES OF PEACE?

How long is the "war" to continue? Much depends evidently upon developments in England and upon the psychology of the British Mine Owners, who still tend to think, as one has heard Andre Siegfried pertinently point out, in terms of the Nineteenth Century which was *par excellence* the age of coal. The Nineteenth Century was not only the age of coal, but, as the *Times* put it while ago, "the golden age of individualism," whilst the Twentieth Century "is the age of combination."

Combination in the British coal trade, though against the grain, is being forced on by sad experience. Amalgamations and marketing schemes are reported month by month, though it would seem that unification has not yet reached the point where the British Coal Industry is in a position to speak with a single voice at any international conference of coal-producing countries.

How soon that day will be reached it is difficult to say. The mine owners pin their faith on the blessed word "rationalization." Mr. Cook and his friends naturally prefer to spell rationalization with an "n"!

But whether the rationalizers or the nationalizers win (a measure of each method is likely) the British are sure to be loath to come into any international scheme of rationed production at anything like the present ratio. The policy of the British owners at the time of the League Economic Conference (May, 1927) was a policy of "splendid isolation." Now, it would seem there is a disposition to admit the theoretic value of an international agreement, whilst underlining the immense practical difficulties. Doubtless the majority of colliery proprietors would endorse the fairly recent declaration of the Minister of Mines to representatives of the Miners Federation, to the effect that the "time is

not propitious for international agreements so long as the British Coal Industry has hopes of regaining its foreign markets to a greater extent than at present." But we note in passing that such a statement leaves doors open in all directions!

It is not easy to forecast how and when the armistice and the peace in the "coal war" will come; nor can one be sure what part, if any, the League of Nations will play in it. One can only be certain that any solution arrived at by coal proprietors alone will be partial and inadequate, since the interests of consumers and of the workers are equally vital; which suggests that wider consultation than that between groups of employers is essential; and is, moreover, exactly what the Economic Organization of the League is designed to facilitate. At least the auspices of the League may be of great service in getting the responsible men round a table.

It may be, however, that the most immediately practical step will be one for the International Labor Office to take alone. The I. L. O. has already made during 1927 an exhaustive enquiry into the hours and wages of coal miners in the principal coal-producing countries. If this report should lead to the adoption of common standards of calculation for the hours and wages of coal miners, an indispensable contribution would have been made towards any eventual international arrangement concerning the larger commercial and economic issues.

In this connection it is significant that at the last meeting of the International Miners Federation at Nimes in May, 1928, a resolution was unanimously passed requesting the governing body of the I. L. O. to call a special conference of coal-producing states to deal with the question of hours of work in mines.

Indeed, we hazard the guess that, if the way is not speedily opened for wider discussion through the League, there is likely to be a big effort made through the I. L. O. to deal with the very important factor of hours of work, the stabilization of which would not only do much to bring peace within the coal industry in the various countries, but would help towards the finding of a *modus vivendi* for the Industry as a whole.

In addition to the very necessary work of relief in the coal fields, Friends surely have a duty to form themselves, and help others to form, an intelligent opinion about this most vital factor in national and international economic life.

TIMELY ECHOES FROM JAPAN

BY HUGH AND ELIZABETH BORTON

TO ANYONE interested in World Peace and Good-Will, two of the events in celebration of the recent enthronement of the Emperor, make one pause and contemplate. They were the grand spectacular reviews of the Army and Navy forces of Japan. Near the end of the last century, Japan, realizing that the power of a nation was dependent upon its ability in warfare, studied the Military Tactics of the Christian Occidental countries in an attempt to become powerful. In a few years Japan had an opportunity to show her strength of arms against China and successfully won most of her campaigns in that war. But of even more importance to Japan was her entrance into war with Russia almost twenty-five years ago. May I quote from a noted American historian on Japan: "The situation was a startling one to the world, since to most it was beyond belief that Japan could successfully wage war with one of the most powerful of European Empires (Russia)." And Japan was not the last nation to realize that this was what the world thought. A combination of skill, national unity, self-sacrifice and patriotism won the war for Japan.

But why mention these things to you at home? It is because it was the skill of Japan in warfare which placed her on a footing with the other great powers of the world and we must realize what a great influence this has on Japan of today. To quote once more, "Japanese prestige became at a bound a thing to conjure with throughout all of Asia. . . . Japan was not now merely an Asiatic, but also a world power, whose interests in the affairs of the East were unquestionable and dominant." I do not give these facts in criticism of the government of Japan — she learned this mode of action from the Occident. What I do want to do is to make us all once more realize that even after the great catastrophe of 1914 the nations of the world are measuring their power in the world in instruments of war.

Recently we have been much interested in the League of Nations Association of Japan and the foreign section of this organization. Of course, those of us who are foreigners here cannot belong to the Japanese League Association, but we can become members of the associated body, the Foreign Section. The last two meetings of the latter have been the most interesting.

At the first of these, we were addressed by the Ambassador from Sweden, Mr. Ewerlof. The speaker emphasized the part Sweden had played in world peace and the part she had taken in the activities of the League of Nations at Geneva. The Ambassador said that Sweden had been enjoying peace for over one hundred years and in joining the League, Sweden abandoned her old policy of neutrality and took on the responsibility of the peace of the whole world. He further told us how Sweden has made it impossible for herself to enter into war with other countries due to her treaties saying she will offer all disputes to an arbitration tribunal as a last resort.

The second meeting of the Foreign Section was addressed by Mr. E. J. Phelan, the Chief Diplomat of the International Labor Office of the League of Nations at Geneva. Mr. Phelan, who at the present time is traveling in the Orient with Mr. Thomas, President of the Labor Office, told us of the important part his organization was playing in bringing about better conditions in the field of Labor throughout the world, and that all their work had a definite influence on the peace of the world. It is the work of this organization to collect and distribute information of any kind concerning labor. It may be that they will collect information on unemployment insurance to help South Africa in forming her new plan: or perhaps they will attempt to set up a fair minimum wage. Various agreements or resolutions concerning labor are adopted by the Labor Office and these are then sent to the member countries for ratification. Thus Labor Legislation is constantly kept before the governments of many countries.

But probably the most important point made by Mr. Phelan was that in reference to the economic and political units of our world. "At present," he said, "the world is breaking up into many political units; while it is rapidly becoming a single economic unit. Further, there is no central organization to control this economic unit and those people in power of the political states are not trained in international economics, but in the old school of national sovereignty. What person or organization will arise that can control this economic world unit? What power will keep the nations at peace rather than at war in an attempt to gain economic prestige?" This was the challenge we received and pass on.

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CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

QUAKER EDUCATION IN OUR BIBLE SCHOOLS

We often hear the expression, "It doesn't make much difference what church we belong to, so long as we are Christians." To a certain extent this is true, for surely Christianity is the broader term and the absolute essential and yet have we not too rich a heritage to cast it aside lightly without a clear understanding of its value? When we consider at what cost this was gained and how influential it has been in the interpretation of Christianity now held by other churches, we are impressed with our responsibility to teach it to our children and to those of other folds who come to our Bible schools.

If this training were given throughout all the Bible school course in a form adapted to the various ages of the pupils, it would have a real influence. We certainly cannot expect children to absorb Quakerism by mere intuition nor can we depend entirely on the home for this instruction, for alas! some parents have no clear idea themselves of what Friends believe. In too many cases our membership with Friends is a matter of accident or of inheritance.

In the early years we can teach in a simple way the doctrine of the Leading of the Spirit or the Inner Light and we shall be surprised to see how readily this appeals even to children. Then the fact that children have associate membership in the Society can be used to make them feel that they belong to this church family.

Story telling is the method most valuable of all in teaching children, especially. We have a rich store of entertaining and valuable stories of Quaker heroes, for our children. The Journal of George Fox is full of them. The story of William Penn and the Indians, those in that charming collection, "Fierce Feathers," and many others offer excellent material, if we will but seek them out. Word has just been received that Arthur M. Charles, of the Five Years Meeting Board of Religious Education, has submitted to that Board a suggestive bibliography of "Friendly" books and this will be published later. When off the press it will be most useful as a guide to teachers and we note also the Board intends to offer some recognition to those who shall complete the reading of these books.

Our recommendation is that one whole class period a month be used in all but the younger grades for this, especially Quaker teaching and that the instruction be graded and adapted to the needs of different ages.

Besides the use of stories, suited to the years of the children, the "golden age of memory" furnishes another opportunity. Younger children might well learn some of Whittier's narrative Quaker poems, for instance, "The King's Missive" or "Abraham Davenport," while later, the poems like "The Eternal Goodness" or "My Psalm" would have a lasting influence. The Queries, too, are good material for memorizing.

Older children should be taught the organization of Friends meetings for business and the theory of our transaction of church business, but especially should they be taught Friends belief in regard to worship and personal responsibility in connection therewith.

Information about Friends colleges, the history of the society, our fundamental beliefs, the work of Friends in connection with the Indians, and in regard to slavery and war, the work of the American Friends Service Committee and some biography of our Quaker heroes can all be used to good advantage.

A well worked out graded course would be valuable but meantime we offer this challenge to our teachers to work out courses for their own classes.

We must not close without saying something about the need of more thorough instruction for our associate members and other young people who are about to become active members of our meetings. A few weeks' intensive training by the pastor or some other capable person would be very valuable. This plan has been used to good advantage by Chas. M. Woodman, of West Richmond Meeting, Indiana.

If no better time can be found, these young people might be excused from their regular classes for this special class for four or six weeks and if this opportunity were wisely used we believe it would result in more truly "concerned" Friends.—ALICE PAIGE WHITE, in *Friends Messenger*, North Carolina.

A REMARKABLE WOMAN PREACHER

Editor THE AMERICAN FRIEND:

Through the kindness of Mrs. Laura B. Cook of Danville, Illinois, widow of B. F. Cook, a manuscript copy of "The Life and Work of Charity Cook" recently came into the hands of the writer with the privilege of placing it in some Friends Library. It was presented to President Edwards for Earlham and has been placed in the Library there.

Isaac and Charity Wright Cook have many descendants and it is the purpose of the donor to place it where they and others who are interested in the life work of this wonderful woman may have access to it. It was prepared by the late Eli Jay of Richmond, Indiana, and that is sufficient evidence of its accuracy.

Charity Cook is said to have been one of the most remarkable woman preachers that American Friends have produced. She traveled extensively in the ministry in America and made two religious visits to Friends in England and Ireland. On one of these she extended her labors into Germany. She grew to womanhood in the South and lived there through many years of her active ministry, laboring extensively in Georgia and the Carolinas. On one occasion while she and her husband were crossing a swollen stream their vehicle was swept away but they both swam ashore.

Later she with her family moved West and settled within the limits of Indiana Yearly Meeting. She was born in 1745 and died in 1822 and lies buried within the limits of Caesar's Creek Monthly Meeting now in Wilmington Y. M.

Some years ago it was the privilege of the writer to hear the late Isaac Sharpless, then President of Haverford College, relate some interesting incidents in connection with the life and work of Charity Cook. One of these is impressive. Her sister had engaged passage to England and was to sail from Charleston, South Carolina, on a certain day. Charity accompanied her aboard ship and sat in silent meditation for a short while. Then turning to her sister she said, "Thou must not go on this ship." She arose, went ashore and took her sister with her. She waited a few days and sent her on another ship and she reached her destination in safety, but the ship from which she took her sister sailed and was never heard of again.

GEO. H. MOORE.

Ridgefarm, Illinois.

WOULD DOUBLE MEMBERS FOR PEACE

Editor THE AMERICAN FRIEND:

The best time to wage a campaign against war is in time of peace. Friends could make their efforts doubly effective if they could double their membership. If every Friend would induce one person each to join Friends during 1929, the end of this year would see the membership doubled.

Many pastors would be encouraged, and spurred to renewed activity and interest. It would make them militant for a still greater increase in membership! Likewise Friends in foreign countries would likely follow our example and thus help to stop war.

The burden upon the peoples of European countries because of the increased

size of the armies must be hard indeed to bear. Mussolini says: "The truth is that the whole world is again arming itself. The number of bayonets and cannon is constantly increasing, yet everybody speaks of peace." And we hear this from Lloyd George: "This summer we signed a pact by which we outlawed war, hurling it into the bottomless pit of infamy. What need we do more but to sing the hallejuah chorus? Since we signed the Kellogg pact, armaments have been steadily growing. As things are now, the nations are headed straight for war."

Let each Friend become hungry for new Friends and thus will the membership not only be doubled, but increased many fold in the United States during this year!

HENRY P. RISING.

Los Angeles, California.

IS POOR CHEER FROM WHAT CHEER!

Editor THE AMERICAN FRIEND:

Are we making for peace in supporting the Kellogg anti-war treaty or Pact of Paris? The Kellogg proposal was for a treaty to outlaw all war. That was not acceptable to France and her Premier proposed to outlaw aggressive warfare and justify wars for defense. That might not have suited Secretary Kellogg, but he had to take it or leave it, and today we have the Pact of Paris, with a Kellogg brand.

It is a multi-lateral treaty and with the official correspondence, interpretations and reservations, legalizes war for defense, wars under the League Covenant, the Locarno treaties and under the French treaties of alliance. E. M. Borchard, Professor of international law at Yale University, says: "The notes and Kellogg declarations constitute an official interpretation, as much a part of the treaty as if it were written into article one, the effect being to modify profoundly the original document." An editorial in the December issue of *The World Tomorrow* says: "The treaty has been seriously weakened by the official correspondence which preceded its signing. Today it is regarded with cynical contempt and indifference in many circles of wide influence in Europe."

With the treaty already weakened, it would seem that the Senate by its action, reduced it to a scrap of paper and then ratified it. If the same Senate that ratified the treaty votes the largest appropriation for the navy that we have ever had in times of peace, it means nullification of the treaty. If William Penn had ordered 100 cannon and 1,000 rifles for defense, immediately after signing the treaty of peace between the Quakers and the Indians or if the Indians had bought a supply of tomahawks and scalping knives, that their rights might be respected, what effect would it have had on the treaty?

Was there ever a time, in times of peace, when we were farther away from world peace than we are today? We are being lulled to sleep with peace plans that are built on a war foundation, when the world needs a plan that is built on God's word and his promises. Any plan that does not stop the increasing appropriations for armies and navies and send a majority of the battleships of the world to the scrap heap, is not worthy of being called a peace plan.

FRANK SANTEE.

What Cheer, Iowa.

FIGURES ARE BEYOND COMPREHENSION

Editor THE AMERICAN FRIEND:

"Tobacco is an Indian weed:
'Twas the Devil sowed the seed."

If recently published figures are to be relied upon the truth of the above couplet is obvious. We are told that the American people spend for tobacco about two billion dollars annually; that more than one hundred billion cigarettes and nearly seven billion cigars were consumed last year; that North Carolina alone paid around two hundred million dollars in federal taxes on tobacco.

These figures are beyond human comprehension, but perhaps the Omniscient Father understands how much time and money is being wasted by his recreant stewards. One thousand cigarettes for each man, woman and child in the whole United States every year! What a supply of coffin nails! How much energy wasted in consuming them! How much good air polluted by the poisonous fumes! How much money and manhood destroyed!

Isn't it about time for an intelligent Christian people to begin to consider the situation? Can't we at least clean up our churches and schools and colleges? It would seem that our preachers and teachers ought to set a good example for our youth by abstaining from the filthy habit.

"Great is Diana of the Ephesians." The multitudes who fatten on the profits of this nefarious business would hate to see it decline and the devotees of Lady Nicotine seem to derive great pleasure from the slavery that enthralls them. But there are a few people who live very happily without it. Cranks do you say? Charlie Lindbergh does not use it in any form, and yet he has been something of a hero for some time.

Evidently it does not require much manhood to use tobacco, but it does demand some courage to abstain. Which best becomes a brave and free American citizen?

Z. H. DIXON.

Elkin, North Carolina.
February 4, 1929.

AT BUTTERNUTS QUARTERLY MEETING

On account of its widely scattered locations, Butternuts Quarterly Meeting (New York), is held simultaneously at the different meetings constituting the quarter. Unadilla Meeting held its session on Sunday, January 20, with Elizabeth Hazard, Yearly Meeting Superintendent, in attendance. She spoke helpfully in the morning session on the subject of "Prayer." Dinner was served to the Friends in attendance at the Community House across the way, after which Mrs. Hazard spoke, this time informally, about the worldwide work of the church.

At the close of the morning service, the pastor asked those who wished to unite with the church to come forward and present their application. Seventeen responded, mostly young people, and Mahlon York, resident minister, spoke to them most helpfully and happily about the obligations they were about to assume. Then two families, who had previously been received into membership by the Monthly Meeting, came forward and received a hearty welcome from the pastor and all present.

Thirty-three persons have been received into the fellowship of the church during the last three months at Unadilla, and that without any special evangelistic services, but through the faithful work of the Meeting on Ministry and Oversight.

A MINISTERIAL CONFERENCE AT LAWRENCE

In the absence of the president, George Bond, Clinton Nellis, vice president, presided at this session of the Ministerial Conference of Tonganoxie and Hesper Quarterly Meetings held at the Lawrence Friends Church, January 15, 1929. At the morning session Sylvia Frazer, who was conducting evangelistic meetings at Lawrence, Kansas, had charge of the devotional period. After a season of earnest prayer she spoke impressively with the Thirty-seventh Psalm as the basis of her message. A number of those present spoke with appreciation of the message.

After the basket dinner at the noon hour, the Conference again convened. At the business session it was directed that absent members should be remembered with letters from the conference. Mrs. Thistlethwaite and Miss Frazer both sang beautifully. The subject for discussion, "The Minister Adapting Himself to the Needs of the Community," was opened by Thomas Williams, and the conference entered heartily and helpfully into the discussion.

The next meeting will be held at Tonganoxie about the first of May.

QUAKERDOM · AT · LARGE

Chase L. Conover, Professor of Education and Registrar, has represented Pacific College, Newberg, Oregon, at several educational gatherings recently, notably the Oregon State Teachers Association and the College Conference on Revision of Entrance Requirements.

The many friends of Nora Mills Carter, wife of John W. Carter, Lynn, Indiana, who underwent a major operation at Reid Memorial Hospital of Richmond, will be pleased to know that she is convalescing, and after a stay of over three weeks in the hospital is now looking toward returning to her home in Lynn.

Willis and Esther Jenkins, who lived in Pittsburgh for many years, have removed to California and are located for the present at 330 South Bright Avenue, Whittier. Esther (Thomas) Jenkins is a member of the class of 1894 at Penn College, and for a number of years was treasurer of the Woman's Missionary Union and attended the triennial sessions.

Albert A. Colquhoun, member of the Ontario Legislature for Perth County, did the unexpected thing says the *Friendly Visitor* of Toronto Meeting. "Although it was the opening day of parliament, he and his wife, Lydia A. Colquhoun, made their way to 109 Maitland Street, the home of the pastor, where they found a group of young Friends and quite naturally fitted into the evening's program." His is the unique distinction of being the only Friends minister in the present legislature.

President Levi T. Pennington of Pacific College, Newberg, Oregon, recently made two Lyceum lecture trips, one to the Puget Sound country in Washington, the other to Idaho and Utah. He also spoke in Salt Lake City for the Utah Council for Prevention of War. Some of his friends were disturbed over his selection for Secretary of War in an All-Quaker Cabinet for President-elect Hoover, claiming that "he probably makes more peace addresses than any other Quaker in America," and "even his Lyceum and Chautauqua addresses all deal with some phase of peace and international goodwill."

E. A. Newberry, for years in the work of Near East Relief with headquarters at Spokane, Wash., has been chosen as field secretary for Pacific College, and has moved with his family to Newberg, Oregon. An important part of his task will be the augmenting of the finances of the college and he will aid in the campaign now in progress in Portland for increased endowment which has suffered in the loss by death of Eric V. Hauser, Sr., who was vigorously promoting the enterprise. Another important phase of the field secretary's work will be the securing of new students and keeping the College properly and favorably before high schools and other student sources.

A twenty-four page pamphlet prepared by William B. Harvey and bearing the title "Why Capital Punishment?" has been issued by authority of the Representative Meeting of the Religious Society of Friends of Philadelphia and vicinity and is available at Friends Book Store, 302 Arch Street, Philadelphia. The purpose of this digest on Capital Punishment is to present in brief form some of the main arguments in favor of abolition of the death penalty. The increasing demand of student debating societies for such data has been a stimulating influence. The facts and figures have been taken from reliable sources and a bibliography given of recent books on the subject. "Capital Punishment in the light of evidence that is gathered from many fields of experience in law, performs no necessary or useful social function and it should be abolished. We should see to it that our great country shall not be the last to abandon the death penalty, but it will remain with us as long as public opinion will tolerate it."

The various Quaker Book Centers report January sales were light, as is usual, though not so light as in some years. No new books appeared on the lists except that some past best-sellers now appear higher up in the lists. The Friends Book and Tract Committee, 144 East 20th Street New York City, report Quaker Adventures by Edward Thomas as their best seller, followed by three books by Rufus M. Jones: The New Quest, Finding the Trail of Life, and Faith and Practice of the Quakers, though the last tied with Nancy Lloyd by A. B. Thomas for last place. Friends Book and Supply House, Richmond, Indiana, places The New Quest first, followed by Quaker Adventures and Children's Story garden, tied for second place, and Peace Crusaders by Griscom, fourth The Children's Story Garden was published by the Committee of Philadelphia Yearly Meeting. Friends Book Store, 302 Arch Street, Philadelphia, Pa., sends the following list: Peace Crusaders, Quaker Adventures, Stories of Hebrew Heroes, by R. M. Jones, and The New Quest. New books are promised soon by a prominent publisher and these will doubtless add changes to the lists.

In a recent issue of the Los Angeles *Times*, a page in the Sunday Edition conducted by John Stephen McGroarty, "If Somebody Would Start Quaker Meetings" is discussed. The talk about Quaker Meetings came up naturally enough at the recent meeting of the Millionaires' Club of Contentment and Happiness in the green Verdugo Hills, said the writer. When there had been a full discussion, pro and con, as to the wisdom of the Quaker meeting idea, and when it was unanimously agreed that the system was perfectly proper with everything to recommend it and nothing against it, it was decided by the meeting that a letter be sent to Herbert C. Hoover advising him to adopt the Quaker meeting idea in the handling of international affairs when he becomes President. This letter is to set forth that when there is a quarrel between our nation and another, or between any other two nations, or three as the case may be, that he invite them all to a Quaker meeting. Let the disputants be assembled in a meetinghouse where they are to sit without talking for an hour at least before discussing their troubles. Let the representatives of these nations that may be snarling at one another occupy the same pews, keep their mouths shut and think deep within themselves, do some thinking and little talking. In closing he adds: "We were born and reared among Quakers back yonder in Penn's woods, and were taught to regard them as very good people, and wise people, although we were not of the Quaker faith but of another which also teaches brotherly love."

PRES. DAVID M. EDWARDS RESIGNS

At the midwinter meeting of the Board of Trustees of Earlham College held February 9, the resignation of David M. Edwards, as President of the institution was accepted. In appreciation of his many years of faithful service for the College the Board granted him a leave of absence for the remainder of the present academic year and in addition voted him a full year's salary. The Board felt that the leave of absence would enable him to recuperate freely from the effects of his recent accident. Their many friends will be glad to know that he and Mrs. Edwards are steadily recovering at their home on College Avenue.

David M. Edwards assumed the duties of the administration at Earlham in the

fall of 1917, since which time the College has experienced great development in several directions. The permanent endowment of the institution has been increased from approximately a half million to a million and a quarter dollars. Two substantial buildings have been added to the college equipment. First, the E. P. Trueblood Indoor Field and second, Carpenter Hall, which was erected to take the place of Lindley Hall, which was destroyed by fire in the fall of 1924. This new building was erected and furnished at a cost of about $350,000 and with the exception of less than $3,000 is entirely paid for. Salary standards of the faculty have been raised approximately one-third during the period of President Edwards' administration. These are a few of the outstanding achievements which are credited to the leadership of David M. Edwards and for which the College is deeply grateful. He has made no anouncement as yet regarding his future plans but it will be the general hope that he will continue to find himself in some key position of religious and educational leadership in the church.

NEWS OF OUR MEETINGS

The First Friends Church at Lynn, Indiana, closed a victorious revival on February 3. Evangelist R. O. Wine of Chicago assisted the pastor, Thomas Weisenborn, giving stirring gospel messages on "sin and its blackness" and "salvation and its glories of power." The pastor conducted the music, which was well received by the large and interested audiences. Mrs. Coates and Mrs. Wine sang a number of inspiring duets, and Mrs. Weisenborn, the pastor's wife, rendered a number of special numbers on her piano-accordion, which met with appreciation from all who listened. Letha Mae Johnson gave a touch of encouragement with her Xylophone selections. The evangelist came at a critical time, when it was felt an old-time awakening was needed and it came. The meetings brought conviction to sinners and inspiration to the Christian people. Afternoon and evening prayer meetings were held, which brought victory to all who attended. The prayer life of the church has been stirred and strengthened. Twenty-five bowed at the altar of prayer for pardon of sin, and many others came for a baptism of the Holy Spirit and to renew their consecration. The church looks forward to greater blessings and hopes to continue on and up in the fight of faith.

The Ladies Missionary Society of Ramona Park, California, met January 30 with a good attendance. The society is studying the history of Friends mission work in Alaska and was privileged to have May Replogle of Everett, Washington, and Anna Hunnicutt Foster of Whittier present. These gave interesting and instructive talks which were much appreciated.

The Meeting at Salem, Iowa, under direction of the pastor, Alfred J. Hanson, has been reading the Gospel according to Luke, during the month of January. At the close they gathered at the church to discuss a series of twenty-four questions on the book by way of review.

An eighteen-day revival service conducted by Chas. E. Hiatt, Yearly Meeting Superintendent of Evangelistic Work, at the Friends Meeting, Greensboro, Indiana, closed on January 13. The twenty-five services proved to be a most helpful school for all privileged to attend. There were several conversions and others renewed their faith in Christ. Many received great benefit from the meetings. The nearby Friends meetings were well represented, many Friends giving a helping hand. Local Friends are very appreciative of the good work done.

W. D. Gregory who recently returned to his home in Toronto, Ontario, from an extended trip in England gave some account of his visit at the Fellowship Group meeting on Sunday evening. The Young Friends will meet regularly, the second and fourth Monday each month during the winter, the young women and the young men serving supper on alternate nights. The disciplines of Canada and Genesee Yearly Meetings will be studied and the agenda for the All American Friends Conference. Race Relations day was fittingly recognized by a program on the evening of February 10.

Union Street Friends Church, Kokomo, Indiana, has kept up the attendance in every department during the winter, in spite of the many cases of "Flu" and other sickness. On Sunday evening, January 20 the, Fellowship class of the Sunday School took the place of the choir and furnished the music for the evening service. This class made the following record for January: Members enrolled, 80; number attending one Sunday, 71; two Sundays, 51; three Sundays, 40; every Sunday, 18. The attendance since Christmas has been, 37, 40, 61, 44, and 54. The pastor, E. Howard Brown is the teacher. The class spent $75 at Christmas time in relief work among the poor and paid $200 last year to the building fund. Three-fourths of the class are members of the church. Sunday evening, February 3, the Christian Endeavor Society took charge of the evening service, Donald Draper acting as leader. They furnished special music, conducted the prayer service, many of them taking part. The lesson was discussed, the subject for the evening being "A Challenge to Youth." The church has engaged in a series of Evangelistic Meetings beginning February 10 with the pastors in charge.

The Friends Meeting at Colorado Springs, Colorado, and the Christian Endeavor Society are having a fair attendance and are keeping up in spiritual life. A visit by Stacey Wessner, Quarterly Meeting C. E. Superintendent was much appreciated. The local society adopted an Anti-Cigarette Pledge and is urging a campaign against the cigarette habit. They have all signed the following: "Believing the use of cigarettes to be immoral, degrading and injurious to anyone, especially to young women and girls, I solemnly promise, trusting in God's help, to abstain and to discourage their use by others." They hope this matter may be considered by other young people's societies and that they may help remove this curse from our land.

Frederick E. Carter of Winchester, is preaching at the revival services being conducted at Anderson Friends Meeting each evening. February 5, a delegation from Fairmount was present, and again on the 8th. The Church of the Brethren dismissed their prayer meeting on the 6th and came in a body. At the Anderson Council of Religious Education School of Methods William J. Sayers gave lectures on Intermediate and Young People's Methods. Of the 110 enrolled from twenty Anderson churches on the evening of February 4, the following were from the Friends Bible School: C. H. Alexander, general superintendent; Helen Hammer, Junior Dept.; Florence Alexander and Florence Beher, Intermediate Dept.; Mabel Van Hook, Senior

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Dept.; Elizabeth Thornburg, Marie Cline and Muriel Dunham, Primary Dept. The pastor, Joseph W. Youngs, addressed the Ministerial Association of Anderson, on "Tithing, A Character Builder," on February 4.

The workers at Hominy, Oklahoma, joined in a union revival service of all the Hominy churches, January 6 to February 3, the evangelist being Oscar Lowery, one of the best Bible students ever heard here. It was the greatest awakening Hominy has ever seen as 350 or more took a stand for Christ, about thirty of them Indians of whom twenty were Osages. Longtime residents had never seen the Osages take any part in such a meeting, and they say it did not happen in a day. Most of the Osages signed for Friends as their church preference. Arthur and Nettie Hadley, Friends missionaries, were extra busy during these four weeks and they expect greater things at the mission from now on.

A union service was held at Spring Valley, Ohio, Friends Church where E. L. Portis is pastor, the evening of February 3, the message being given by the pastor of New Burlington M. E. Church. A choir of twelve men, led by Lewis Holland, sang two beautiful numbers. These union meetings are being held the first Sunday evening of each month in which the following churches share: Spring Valley Friends, Spring Valley M. E., New Burlington Friends, New Burlington M. E., Caesar's Creek Friends and Richland M. E. They are well attended and are proving very helpful.

The Greene County Prince of Peace Declamation contest was held in the Friends church at Jamestown, Ohio, on Sunday night, December 9, 1928. These contests are sponsored each year by the Ohio Council of Churches and render splendid service in getting the gospel of peace before the people. On this occasion the church was packed to capacity and the declamations were received with great interest and close attention. The winner went to the district contest, and the winner of the district contest went to the state contest held at Columbus during the sessions of the Ohio Pastors' Convention.

On the Sunday night preceding Christmas a very beautiful Christmas Cantata entitled, "King All-Glorious" was rendered by a community chorus of over forty voices at Jamestown, Ohio. Some weeks previous to that date the Ministerial Association issued a call for all singers of the community to participate in a union service of Christmas music. The ministers hoped that at least twenty voices might be secured, and they were much surprised to see more than that number at the first rehearsal. By the time of the third rehearsal the number had grown to more than forty voices. On the appointed night a congregation of more than five hundred assembled in the Methodist church and scores were turned away for lack of standing room. Those who were able to get in the church were amply repaid for coming. But the greatest value of this choir work came from the splendid spirit of Christian cooperation demonstrated by the singers from the different denominations. It was a demonstration of how churches can work together if they will only forget differences which they think exist—both social and religious.

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NOTES FROM KANSAS CITY

Our pastor, J. Edgar Williams, was selected and served as chairman of the Mid-West Conference of the Christian Unity League held in this city January 16 and 17, 1929. The other speakers on the program were all leading ministers of this or other large cities of the country. He served one year as First Vice President and Chairman of the Program Committee of the Ministers' Alliance of Kansas City and has, upon request, conducted in a number of the largest churches of the city a unique candle service, originated by him. This service is still in demand. It is very beautiful and impressive and wherever it has been held the church has been crowded for the occasion.

In these and numerous other ways Edgar Williams has been given noteworthy recognition by the city at large. He has been pastor of Kansas City Meeting for more than four years and his work has always been of the highest merit. The more credit is due him in this regard because of severe trials to him in the recent death of his wife, as well as illness at the present time and for some time past of his son. The meeting is losing its pastor immediately after Easter, and in that loss it seems certain to us that we are facing a crisis.

ACTIVITIES AT ALVA

The four C. E. Societies of the First Friends Church of Alva, Oklahoma, spent Christian Endeavor Week holding a series of revival services which proved very helpful. There were those who were helped in a definite way and all were encouraged. There was much planning for the services through the young people themselves. They invited and wrote others and urged their attendance. There was a fine spirit of helpfulness evidenced by other young people's organizations of the city. The Christian, Presbyterians, Wesleyans and Nazarenes all helped. The young people had charge of the services excepting the preaching, which was in charge of the pastor, Carl D. Byrd.

There were pre-prayer services held each evening, which were very helpful to the younger members in getting them to begin their public praying.

The anniversary of C. E. was observed February 2, with a birthday cake having 48 candles on it. Lillian E. Dyer lighted the candles after telling about meeting the C. E. leaders, such as Francis E. Clark, Amos R. Wells and Daniel A. Poling. Dale Allen, the youngest Endeavorer present, was prevailed upon to blow out the lights. After this the cake was served in the parlor of the church, when real C. E. fellowship was enjoyed.

At the testimony service preceding the evening meeting a goodly number told how that C. E. was the means of leading them to Christ and into the church. It seemed to bear out the contention of many that C. E. is a real soul saving institution when Christ is kept at the center of it and the workers will work with that ideal in mind.

Through its committee on Study Courses, the Friends Church has just completed a class in stewardship, using the Layman Bulletins as a basis of the studies which has proved very helpful and satisfactory. The plan was to give an examination over each five bulletins. A goodly number took the written work so that they could have credit for their

How the Figures Stand

STORIES of courage, of sacrificial devotion, of prayer, of careful planning may be spelled out of the financial statement this month. Denial, suffering, lack of vision, inadequate organization also may be found in the figures.

Our chief concern however, should be over the task ahead as indicated by the giving of Friends for the past ten months.

During this period $82,-116.70 has been paid on the United Budget, leaving $66,-193.30 to be raised by March 31. This looks like a tremendous task — and it is if its accomplishment is to depend upon a few Friends scattered here and there. If, however, every active Friend in the ten yearly meetings officially supporting the United Budget would give $1.37 — the price of seven or eight gallons of gasoline — the full amount of the budget would be raised. To put it another way, if the active resident members would give 20 cents a week for the next seven Sundays, the budget would be fully provided.

Of course there are some active resident Friends who cannot give $1.37 between now and March 31 for the United work of the church. Are there not, however, many more who, if they would, could give many times this sum of money?

We are not trying to suggest a tax or a quota or an assessment. We are merely pointing out the fact that the entire United Budget can be raised easily if every active resident member will get solidly and zealously under the task.

Consolidated Report of United Benevolences from April 1, 1928 to January 31, 1929

YEARLY MEETINGS	LAST YEAR	THIS YEAR
Baltimore	$ 4,154.93	$ 4,377.81
California	1,455.00	1,465.50
Canada	525.00	598.60
Indiana	20,392.06	20,137.88
Iowa	12,596.46	10,575.00
Kansas	1,595.50	5,302.15
Nebraska	1,322.35	1,340.63
New England	11,075.06	8,460.68
New York	2,906.83	3,192.78
North Carolina	7,452.77	7,025.08
Western	9,352.82	9,247.37
Wilmington	3,866.25	3,742.70
Oregon	4,118.89	2,677.78
Other Sources	4,350.18	3,972.74
Total	$86,164.10	$82,116.70

BOARDS	THIS YEAR
Am. Friends Bd. of Foreign Missions	$56,203.53
Board of Home Missions	13,121.50
Peace Association	2,458.41
Board Young Friends Activities	2,273.57
Board on Prohibition	246.81
Board on Education	152.71
Board on Religious Education	888.35
Aged Ministers and Missionaries Fund	2,495.25
Emergency Fund	4,276.57
Total	$82,116.70

	1927-28	1928-29
Annual Budget	$148,433.00	$148,310.00
Ten Months Budget	123,694.17	123,591.67
Ten Months Receipts	86,164.10	82,116.71
Shortage	$ 37,530.07	$ 41,474.97
Two Months Budget	24,738.83	24,718.33
Balance	$ 62,268.91	*$ 66,193.30

*Balance to be raised by March 31, 1929.

The eyes of the world are on Friends today as seldom before. People are watching to see how real and vital is our profession. Men and women and little children are focusing their gaze upon us to discover whether we are willing to share our life and message with them.

Many of us cannot go in person to these peoples. Geographical and other limitations prevent. We can, however, go through our money. Will we do it? Have we sufficient life to share with others?

The next month and a half will answer these questions. Every pastor, leader, and Friend who reads these lines can help to make the answer to these questions a great positive Yes. Let us be at the task at once.

work on the Worker's Diploma, which is issued through the Monthly Meeting. Some have completed enough work for their Diplomas. It is a common thing during a morning service for a number of certificates to be issued for those who have finished some class in the courses offered. The First Church is attempting to fit its young people for active and efficient work in the church. These classes are usually taught by the pastor, Carl D. Byrd.

QUARTERLY MEETING AT PASADENA

Pasadena Quarterly Meeting was held at Pasadena, California, on January 25 and 26. The meeting on Ministry and Oversight Friday afternoon was attended by fourteen appointed representatives besides other Friends from the various local meetings. The clerk, David E. Henley, quoting a statement recently made by G. Campbell Morgan that faith is volitional surrender to intellectual conviction, suggested the topic of faith and faithfulness for consideration by the meeting. The response to this suggestion was general and very stimulating. "Saving faith," it was said, "is the acceptance of the revelation of God. Fidelity is true faithfulness."

Announcement was made that in a few days David E. Henley would close his five years' connection with the Los Angeles church, to the great regret of Friends there, and would devote his time to educational work. Harry R. Keates is to serve Los Angeles as temporary pastor. At the close of the session, Elma Marshburn Pearson, assistant clerk, gave a fine summary of the exercises of the meeting.

On Saturday morning, Mae N. Replogle delivered a message from a portion of Ephesians 3 and said, if it was possible for the Ephesian Christians to be *rooted* and *grounded* it is possible for us. "Our hearts," she said, "are for God to dwell in, not to visit occasionally." Harry R. Keates followed with a discourse on "The Gospel of God" as found in the epistle to the Romans, dwelling especially on chapter 12, beginning "I beseech you, therefore, brethren, by the mercies of God to present your bodies a living sacrifice."

In the afternoon session, Dr. Joseph Frank Matthews, a Presbyterian minister but formerly a Catholic priest, gave a testimony to his Savior and also mentioned some of his Christian writings. The meeting adopted a resolution commending the United States Senate for passage of the Kellogg treaty, and protesting the passage of the Cruiser Bill as extravagant, wholly needless, and, treaty-nullifying. This resolution was later forwarded to Washington in a night letter. The clerks of the meeting are George D. Weeks and Laura Gilbert. The reading clerk, Estella McMillan Stevenson, was unable to be present on account of serious illness. The Quarterly Meeting district includes two churches in Long Beach, First Church and Bethel, the Los Angeles church, Ramona Park church (in Alhambra), besides First Friends of Pasadena.

Among the visitors present from other Yearly Meetings were Thornton Mills and wife from Indianapolis, Indiana, Micajah Binford and wife of Liberal, Kansas, and Henry Ehrett and wife of Newberg, Oregon. The pastor, Edwin McGrew, was obliged to be absent from most of the meeting on account of attending three funerals that day. R. Ernest Lamb, pastor of Ramona Park Friends Community Church and superintendent of the Quarterly Meeting acted as master of ceremonies when occasion required.

CHEROKEE NEWS ITEMS

Cherokee Friends of Cherokee, Oklahoma, have engaged themselves during the fall and winter months in a program of activities that seek to minister to all departments of the church.

The Mid-week service has centered itself in a study of Quaker history, doctrine and church government. This class, under the leadership of the pastor, has proven highly profitable in that a more general knowledge of the church and its workings has been gained and with this knowledge has come a new breadth of vision and insight which is only to be gained by knowledge and understanding.

In order to more adequately meet the demand for a social program for the entire group, "Family Night" has become a part of the program of the church. Once a month the families come together for supper and a social hour, the result of which is that the membership is coming to know and to understand each other more fully.

Training for the Christian Ministry

Hartford Theological Seminary (interdenominational) is one of the three great schools on one campus with over forty professors and teachers. Its world atmosphere broadens. Religious education and missions part of theological training. Courses lead to B.D., S.T.M. and Ph.D. Ask for booklet. Rockwell Harmon Potter, D.D., Dean, Hartford, Connecticut.

HARTFORD
SEMINARY FOUNDATION
W. Douglas Mackenzie, D.D.,
President

In January a Father and Son Banquet was held in the beautifully decorated dining room of the church. An outstanding feature of this gathering was the address of Dr. William O. Mendenhall, President of Friends University. This banquet was declared to be the most successful ever held in the church.

With a desire that the Church School should serve more efficiently, a class in Leadership Training, with the pastor as teacher, has been organized. This class, with an enrollment of fourteen, will be held in connection with the Church School Council, which meets once a month.

RECENT DOINGS AT EAST PARSONSFIELD

In the fall, the Woman's Missionary Auxiliary was wholly reorganized under the leadership of Mrs. Paul. A new name was chosen and a different line of work planned. So far, the results have been much better than in the past few years. The group selected the name of "Bright Hour" which reflects the purpose of the workers which is to sprinkle a few of these much needed hours through the world, particularly those which are needed in one's own particular niche in the world. This group meets every Tuesday evening at the parsonage and works on articles to be used for some cheer-giving purpose. At Christmas, two sunshine bags were presented and one who has seen the recipients can have no doubt of the value of the work. At present, they are working on articles for a sale to be given later in the spring.

The Christmas Program was a very happy affair also as Mr. Paul very graciously combined his Sunday School program with that of the day school. Having a local teacher made this possible as the school could postpone the annual tree ten days. It consisted of recitations, songs and dialogues by the school and singing by the choir, and was given in the Grange Hall. One interesting feature was a play of thirty minutes given by the children. Two young men, not directly connected with the church, gave a program a few weeks before Christmas and presented enough candy to fill the required number of bags. Of course a jolly Santa made his appearance. There were also special Christmas services at the church on Sunday morning and evening.

SPRINGFIELD NEWS ITEMS

At the close of the Bible School at Springfield, North Carolina, the pastor has recently begun a series of talks to the children on Quaker History. Last Sunday the story of George Fox and today (February 3) the beautiful story of Margaret Fell were told. They were made very interesting and instructive, not only to the children, but to all pres-

ent. A very impressive sermon was given on "The Supreme Need of Prayer" from the text, "Men ought always to pray and not faint."

On February 4 a very enthusiastic meeting of the Women's Auxiliary was held at the Blair home. After a period of devotion the study of our African Missions was continued. Clara I. Cox conducted the lesson which was made deeply interesting and appealing. Reports showed that members had not been idle during the month. The plan for each member to raise one or more dollars to bring to the meeting each time, has proved a worthy feature, and as each one tells how her amount was raised both pleasure and interest are added. Today $55.55 was the amount of the monthly offering.

The first wedding which has taken place in the new meetinghouse was on December 24, when Lena Ellington, one of our active young members, was married to William Nance of High Point, the pastor, Clara I. Cox, officiating.

BIRTHS

PRICE—To John and Sarah Dow Price, Phoenix, Arizona, December 24, 1928, a son, Jack Edward.

ROSEDALE—To Selmer M. and Margaret White Rosedale, Marshalltown, Iowa, February 1, 1929, a son, Donald Owen.

MARRIAGES

HERRING-MOORE—At the home of Tennyson Lewis, Goldsboro, North Carolina, December 25, 1928, Frances, daughter of John S. and Guilma Moore, and G. T. Herring. Tennyson Lewis, minister. At home in Wilson, North Carolina.

DEATHS

BARTON—At his home in Ossining, New York, where he has lived for several years, January 23, 1929, Jesse Barton, a longtime member of Brooklyn Meeting. Until their removal to Ossining, he and his wife, Anna M. C. Barton, who died in 1927, were active, loyal members in Brooklyn Meeting. He is survived by their daughters, Anna Irene Sparks and Jessie Pratt who, with her husband and three children, makes her home in Ossining.

BRADSHAW—At her home in Mathews County, Virginia, January 11, 1929, Mary Brantley Bradshaw, wife of Luther C. Bradshaw, and daughter of C. C. and Betty D. Brantley, after a brief illness, in her thirty-fifth year. Born near Sedley, she was a member of the Sedley Friends Church from childhood and was regular in attendance. She will be much missed in the community because of her cheerful, Christian spirit. Funeral services were conducted by Jesse A. Stanfield of Corinth, assisted by W. E. Diggs. Interment in Rosemont cemetery. The husband, two children and two brothers survive her.

HOSKINS—At his home in Oskaloosa, Iowa, January 1, 1929, Joseph, son of Moses and Mary Hoskins, aged 74 years. Born in Washington County, Iowa, he grew to manhood near Pleasant Plain, attending the Academy there and later Penn Academy. In 1878 he married Mary Turner and to them eight children were born, all of whom survive him. He was a member of Friends and for many years an honored elder, his influence for peace and righteousness being felt throughout the community. Interment at Bloomfield cemetery.

MARIS—At Damascus, Ohio, January 3, 1929, Abram, son of Jonathan and Thomason Maris, in his ninety-first year. Born at East Goshen, Ohio, a birthright member of Friends, he was converted in early life and became a faithful follower of Christ, being active in Bible school work and for many years serving as an elder in the church. In 1896 he married Sarah B. Williams, who survives him. Funeral services were conducted by his pastor, Homer Phillips, assisted by John Pennington.

NEWSOM—At his home in Grant County, near Marion, Indiana, January 25, 1929, Oliver Morton Newsom in his seventy-second year. Born near Carthage, Indiana, son of Jabez and Margaret Newsom, he was a birthright and lifelong member of Friends, and was active in the building of the new Maple Run Friends Church, of which he was a loyal and faithful member. For about six years he had been in failing health, suffering with chronic arthritis, which prevented him from attending meeting regularly as had been his custom. His wife, two daughters, two sons, one sister and eight grandchildren survive him. Funeral services at Maple Run Friends Church were in charge of Frank J. Long of Marion, and Lenna Chamness, the local minister.

OVERMAN—At his home near Fountain City, Indiana, January 8, 1929, Rolla L. Overman, within nine days of his sixty-fourth birthday. A valuable member of Arba Friends Meeting, serving in the positions of elder and trustee at the time of his death. He leaves the widow and one daughter, Thelma Moody.

PANCOAST—At his home in Purcellville, Virginia, January 26, 1929, Joseph H. Pancoast, aged 84 years, of pneumonia. He was a minister of the gospel and an earnest worker in Lincoln Friends Meeting as long as strength permitted. He leaves a wife and nine children.

WOLFE—At Western Springs, Illinois, January 5, 1929, while visiting her daughter, Grace Winslow, Isabelle Wolfe, wife of J. Brandt Wolfe, pastor of Blue River Friends Meeting, near Salem, Indiana, and daughter of Henry V. and Ann E. Storts, in her eighty-fifth year. Born near Shelbyville, Kentucky, she was married in 1864, and some years ago joined Friends with her husband, becoming a devoted member. Funeral services were conducted in Blue River Meetinghouse by the ministers of Salem and vicinity. Interment in the churchyard nearby.

PAINTER—At Los Angeles, California, January 23, 1929, Helena Painter, aged 80 years. Born in Green County, Ohio, daughter of Jesse and Susannah Painter, she removed to Madison County, Iowa, with her parents in 1855. She became a teacher and later completed a nurse's course at the Presbyterian Hospital, Chicago, and practiced her profession. In 1886 she located in Los Angeles, where she resided thereafter. Being of a strongly religious nature, and desiring to prepare herself better for Christian service, she went to Cleveland, Ohio, in 1893 and took a course in the Bible Training School. She was long a member of Pasadena Meeting. The funeral service was conducted by Edwin McGrew on January 26, and interment made in Mountain View Cemetery, Pasadena. Three brothers and one sister of the family of eight survive.

ECZEMA

Relief afforded. Cures effected. We make no exaggerated statements. We invite friends and others to send one dollar for a trial jar of cream. Others have been cured by it. Why not you? Alfred Young, 4020 West 50th Ave., Denver, Colorado.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

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